THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

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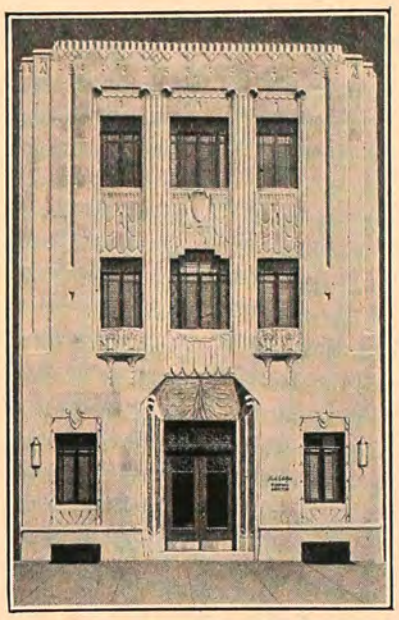

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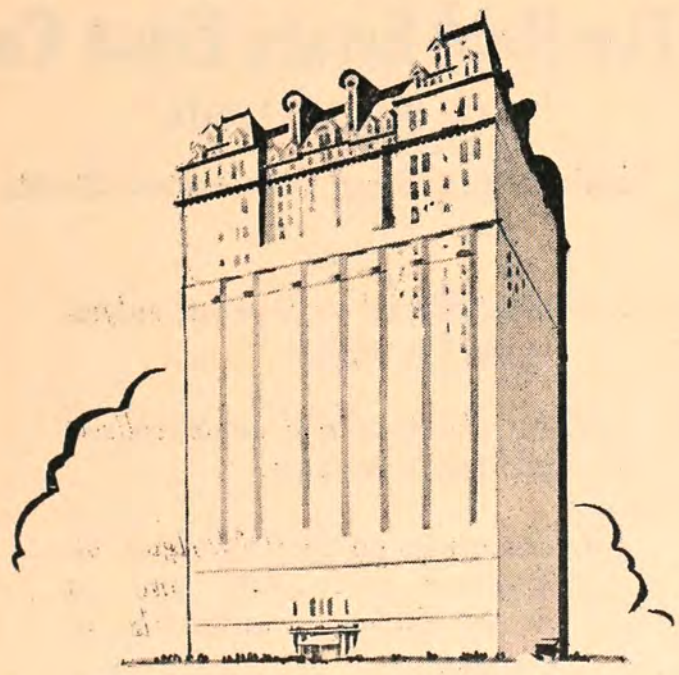

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month Except June, July, August and September

Object

1. To promote Unity of Diocesan Life
   (a) By disseminating news of the Diocese, its institutions, parishes and missions.
   (b) By printing letters and pastorals by the Bishop from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
   (a) By publishing reports and appeals.
   (b) By recording current news and events.

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The Bishop's Message

Never has the world needed a Lenten Season more than in this present year. Human supports and trusts have failed, and man feels the need of a trust that is unfailing, and a support that is abiding. In Lent we turn away from other things and try to make God more real, and to assure ourselves that we really possess Him. The Sunday School Times tells us of an old colored man who said: "I hab hearn folks say, 'Hope I has religion, but I doan know'; but I neber hearn a man say, 'I hopes I has money, but I doan know.' Dat sorter 'ligion dat yer hopes ye's got, but doan know, ain't gwine to do no mo' good dan der money yer hopes ye's got, but doan know."

Someone has said that the word "religion" is perhaps the vaguest of all the important nouns in our language. Volumes have been written upon the word, its derivation and its compelling force. The Century definition is sufficient for us:

"Recognition of and allegiance in manner of life, to a superhuman power, to whom allegiance and service are regarded as justly due." Does our life correspond to that definition? If not, let us pray God that Lent may bring us into that relation with Him. Reports from the various services say they have been very well attended. Two more weeks yet remain. May God bless them to us.

EASTER

The crowning miracle of all time is the resurrection of our Lord.

1. It is the best attested event of all history. "He showed Himself alive by many infallible proofs being seen of His disciples forty days and speaking of the things concerning the Kingdom of God." He so convinced them of His resurrection that they died for certifying to that fact. They had everything to lose, and nothing worldly to gain. "If Christ be not risen, then is our preaching vain, and your faith is also vain, yea and we are found false witnesses of God."

2. Faith in the Resurrection of Christ has been so powerful in the production of righteous living, that Kidd in his "Social Evolution" gives to it the credit for the great advancement of western civilization. From a scientific standpoint, an hypothesis that works well is considered to be true. The marvel of Christ's life, death, and resurrection is a marvel beyond measure, when it is regarded as a step in the progress of man; "As the stage through which the supreme Leader had to pass in order that he might undergo the discipline by which eventually He could be enabled to discharge to the utmost functions which required for their heightening and enlargement, the experience of suffering and the emancipation of death."

3. The resurrection of Christ set its seal upon the universal faith that "life shall live forevermore." This is an instinct of man. Hillis, that talented successor of Henry Ward Beecher, in his "Foregleams of Immortality," says:—

"Today scientists are interpreting anew the instincts in animals and men. Instincts are nature's prophecies foretelling coming events. Through them animals guard against possible danger and attain happiness and maturity. The spider in California builds a large passageway to its nest, and opening therefrom a secret passage with a trap door. Similarly each insect and bird carries some like instinct for nature's needs; and instinct *never* deceives its possessor. When the young lark commits itself to the soft air, the receiving medium always bears it gently up; while the robin's migratory instinct always finds the southern clime foretold. We must also reckon with that faculty in man looking forward to immortality. In vain we ransack all nature for a single instance in which nature's instincts have deceived insect or bird. Does nature use such great skill in guiding beasts, but become a blunderer in guiding men? Nay, further: Does nature through instinct of what awaits them, speak truth to wasps, and spiders and sparrows, but tell lies to man of what awaits him?"

Outline of Program for Diocesan Convention

By the Rev. James M. Niblo

Chairman, Committee on Despatch of Business

The new arrangement begun last year of starting the work of the Diocesan Convention the evening before and then actually completing all business within the next day's session proved a decided success, and will be followed again this year. Bishop Taitt has in mind to invite the Clerical and Lay Deputies to the Diocesan Convention to be his guests at dinner at the Penn Athletic Club on Monday evening, May 1, at 6.30 o'clock (D. S. T.)

A Diocesan Mass Meeting will be held in Holy Trinity Church, 19th and Walnut Streets, at 8.15 P. M., following the dinner. To this meeting all the Clerical and Lay Deputies are expected to be present, and as many members as possible of all the Diocesan organizations and others are urged to attend. The Church should be crowded on such an occasion. At this time the Bishop will present his Report and read his Annual Address. This will be followed by an address to be given by the Rt. Rev. William T. Manning, D.D., Bishop of New York.

The Convention will open on Tuesday morning, May 2, in Holy Trinity Church, with a Celebration of the Holy Communion at 9 A. M. By advancing the time of Service one-half hour, it should make possible the calling to order of the Convention by 10.15 A. M. The first order of business is the election of a Secretary and the appointment of an Assistant Secretary, after which comes the reports of the Committees on Despatch of Business and on Arrangements. Then follows the usual routine business of Convention, the Report of the Secretary, the appointments of necessary committees and the judges and tellers of election.

This year it will be necessary to elect to the Standing Committee, five Clerical and five Lay members; to the Executive Council, six Clerical and six Lay members; four Lay members as Trustees of the Episcopal Fund; as Directors of the Church Foundation, two Clerical and three Lay members; to the Commission on Clerical Salaries and Pensions, three Clerical and five Lay members; to the Cathedral Chapter the nomination of two Clerical and two Lay members for four years and two other Lay members to fill out unexpired terms; and one Clerical member of the Board of Triers.

The Secretary is instructed to cast the ballot of Convention for the election of such officers for which no more than the requisite number have been nominated, but where this does not obtain, the balloting for these offices will take place as usual in the Church House during the luncheon recess. The polls are opened at 1.45 P. M. and are closed at 2.25 P. M.

Besides the Reports of the Permanent Committees and Officers of the Convention, there will doubtless be reports of several other committees that held over from the last Convention, the one on the 150th Anniversary of the Diocese and the other on the Memorial to Bishop Garland. A committee appointed last year on the Relation of Convention and the Cathedral Chapter will be likely to bring in a report. At 12 o'clock noon the Special Order of the day is always Prayer for Missions, and this year will be followed by a half hour given over to the Field Department. It is proposed during this period to have several members of the Convention to speak on the work of the Department and the cause of Missions. Recess will be taken at 1 P. M., which as usual will be served in Holy Trinity Parish House. Convention will reconvene at 2.30 P. M.

Whatever reports have not been made at the morning session will be submitted during the afternoon. There are two matters of especial interest that are likely to be considered during the afternoon, and both are of importance to every Parish in the Diocese. The first subject concerns itself with the Problem of the Mid-City Parishes. Much discussion prevails these days in regard to this problem, and it is hoped that Convention will devote some time to it, since in many ways it is the concern of the whole Diocese. The second matter has to do with suggestions made by a special committee appointed from the Department of Finance to consider the present method and its results now in practice in the Diocese for raising the funds from the various Parishes, both for Diocesan work and the General Church Program. This committee, after much consideration and study, submitted a number of suggested changes to the Department of Finance, which in turn were brought before the Executive Council. This matter, likewise, is of intense interest and affects every Parish, so that it should be brought before the Convention for fullest consideration.

Last year's adventure of trying to conclude the business of Convention in one day proved a possibility and was considered by all to be a decided improvement over longer periods. We hope for the same result this year, and the fact that only one evening and the next day represents the full period of time asked of Deputies to the Convention, should impose upon every Deputy, Clerical and Lay, a sense of deep responsibility to be present on both these occasions and to remain until the close. The Church's business is God's business, and our duty towards it is of paramount importance.

SPECIAL NOTICE TO OUR READERS

The next issue of The Church News will contain a review of the proceedings of the 149th Annual Diocesan Convention and will not reach you until after the Convention session, which will meet on Tuesday, May 2, in the Church of the Holy Trinity, Rittenhouse Square.

Arrangements have been made to have the review also include the meeting to be held on the night before the Convention session when the Bishop's Annual Address will be read and at which Bishop Manning will be a speaker.

Other features of special interest relating to the life and work of the Church will be included in the Convention Number.

Make sure you receive your copy of the Convention Number.

If your subscription expires with this current issue make certain your renewal is not overlooked.

Rectors and Vestries desiring an extra supply of The Church News for distribution should notify either by telephone or letter the Business Office of The Church News, 1016 Arch Street; Telephone WALnut 0349, without delay.

April Schedule of Noonday Lenten Services

BROTHERHOOD OF ST. ANDREW

(Garrick Theatre, Juniper and Chestnut, 12.30 Daily)

April 3-7. Rt. Rev. Charles E. Woodcock, D.D., Bishop of Kentucky.

April 8. Rev. John R. Hart, Ph.D., Missioner and Lecturer.

April 10-14. Rt. Rev. Philip Cook, D.D., Bishop of Delaware.

April 15. Rev. Arthur F. McKenny, Episcopal Church Pastor, University of Pennsylvania Christian Association.

ST. STEPHEN'S CHURCH

(Tenth above Chestnut, 12.30 Daily)

April 3-7. Rt. Rev. Philip Cook, D.D., Bishop of Delaware.

April 8. Rev. A. R. Van Meter, Executive Secretary, Diocese of Pennsylvania.

April 10-12. Rev. Chauncey S. Snowden, Rector, St. Paul's, Overbrook.

April 13-14. Rev. Carl E. Grammer, S.T.D., Rector, St. Stephen's, Philadelphia.

April 15. Rev. John Doyle, Assistant, St. Stephen's, Philadelphia.

CHRIST CHURCH

(Second above Market, 12.30 Daily)

April 3-5. Rev. Herbert Parrish, D.D., Locum Tenens, St. Mark's, Frankford.

April 6-7. Rev. Richard T. Lyford, Rector, St. Asaph's, Bala.

April 8. Rev. Percy G. Hall, Rector, St. Martin's, Oak Lane.

April 10. Rev. Leicester C. Lewis, D.D., Rector, St. Martin-in-the-Fields, Chestnut Hill.

April 11. Rev. Stanley V. Wilcox, Rector, St. Paul's, Chester.

April 12. Rev. W. Roulston McKean, Assistant, Christ Church, Philadelphia.

April 13. Rev. Percy R. Stockman, Chaplain, Seamen's Church Institute, Philadelphia.

April 14-15. Rev. Louis C. Washburn, S.T.D., Rector, Christ Church, Philadelphia.

CALL FOR CELEBRATION OF OXFORD CENTENNIAL IN DIOCESE OF PENNA.

The following letter, signed by thirty of the clergy of the Diocese, has been sent to all the clergy of the Diocese, inviting them in their respective churches to set apart the Second Sunday after Easter, April 30, as a day of special commemoration of the Centennial of The Oxford Movement.

The letter reads:

"The Church of England, at the call of her Archbishops, is celebrating, this year, the Centenary of the Oxford Movement, whose manifold blessings are not the possession of any one group in the Church.

"By this festival observance is afforded not only an opportunity to render honor to the memory of those great leaders of the past century, but also to foster amongst us who honor them a keener desire for, and a deeper realization of, spiritual unity in the Church.

"We therefore invite our brethren to unite with us in keeping, in the Diocese of Pennsylvania, as a day of special commemoration of the Oxford Movement, the second Sunday after Easter—April 30th—the Sunday following the anniversary of the birth of John Keble.

"We would suggest for that Sunday the exclusive use of hymns by Keble and Lyte, special sermons, a commemoration of John Keble at the general Thanksgiving, the use of the Collect, Epistle and Gospel on Page 258 of the Prayer Book at the early Communion, and, at the late Communion, the Anniversary Collect on Page 583, or special Collects such as the first on Page 332 or the last on Page 336.

"Bishop Taitt has given his approval to this letter and his blessing to the observance of such a day in the Diocese."

PRESENTATION SERVICES OF LENTEN OFFERINGS

The Annual Presentation of Missionary Offerings of the Church Schools of the Diocese will take place on Sunday afternoon, May 21st, 1933.

It is planned to have the same dramatic service, "The Talents," which was held last year, and again to hold the service simultaneously in seven sections of the Diocese. At this time the Deans of the Convocations are planning for these services and the details will be announced later.

COMMENDS CITY MISSION

Editor, THE CHURCH NEWS:

I sometimes wonder if the Church at large sufficiently values the City Mission and the agencies there represented, and the conscientious and efficient work of Dr. Jefferys, the General Superintendent, and his staff.

In recent years, during the depression, in behalf of distressed parishioners and others I have had many relations with the Mission, as also have had some of the people directly. I would like now to express somewhat publicly my appreciation of the invariable courtesy and consideration which obtain; of the great spirit of Christian kindness and charity shown; of the reducing to a minimum what is called "red tape"; and of the utter absence of what in slang are called "hard-boiled methods." While Dr. Jefferys and Father McHenry and their staff generally carefully husband their resources and do all possible to ensure their proper use, I fancy that few relief centers could show such a sincere and sympathetic regard for the unfortunate ones who seek their help or answer the needs more promptly or effectively.

Very faithfully yours,

ARCHIBALD CAMPBELL KNOWLES,
Rector, St. Alban's, Olney.

NOTICE FOR CLERGY

The Rev. Richard J. Morris, Secretary to the Bishop, has been advised by a representative of the Canadian railroads that reduced fare certificates have been granted by all Canadian transportation companies to clergymen, including missionaries and executive officers of religious denominations exclusively engaged in religious work. These certificates will permit them to travel between stations in Canada on the following basis:

One Way: One-half lowest one-way first-class fare.

Round Trip: Lowest one-way first-class fare.

Certificates must be properly certified to by the chief executive officer of the denomination to which the applicants belong. A supply of the certificates in blank form are available at the Bishop's office.

SPECIAL SERVICE TO MARK BIRTH OF JOHN KEBLE

Under the auspices of the Philadelphia Laymen's Catholic Club, special Festival Services will be held on St. Mark's Day, April 25th, in St. Luke's Church, Germantown avenue and Coulter street, Germantown, Rev. Wallace E. Conkling, Rector, commemorating the birth of John Keble. The Rev. Robert Scott Chalmers, Rector of Grace and St. Peter's Church, Baltimore, will be the preacher. The service will begin at 8 P. M.

OLD CORNER PROPERTY OF SEAMEN'S INSTITUTE IS BEING DEMOLISHED

The Board of Managers of the Seamen's Church Institute have entered into a contract for the demolition of the St. Alban's Hotel, at Second and Walnut Streets, where the Institute first began its present program of service in the fall of 1920. The plat of ground occupied by this old building will be turned into an open-air parking space, which has been leased for two years by the Institute.

On the Second Street front of this site at one time stood the City Tavern erected in 1740, which was the headquarters of George Washington when he came from New York as President, before taking up his official residence at the Morris property on High Street in 1789. The building now being demolished was erected in 1848 and was known as the Anthracite Building, being one of the first large office buildings to be erected in the city, and occupied for a time by firms representing the coal trade. Later this five-story brown stone structure was slightly remodeled as a hotel in 1878 and was named for the British Lord St. Albans, who obtained his title by reason of his being in command of the frigate which conveyed Napoleon to St. Helena at the close of his spectacular career.

With the abandonment of the old building the Emergency Relief work of the Institute, which is now 60 per cent of its activity, will have to be concentrated in the new building, which occupies the Dock Street end of the property belonging to the Institute.

To provide for the pressure this will occasion upon its present facilities and available space, the Institute is planning to erect in the near future a sixth story pavilion on the Dock Street front of its new building. The expense of this new construction work will be met largely out of a fund raised by the auxiliaries of the Institute, headed by Mrs. Ellis Jackson, of Ardmore, together with the Women's Committee of its Board, presided over by Mrs. John A. Brown, Jr., of Philadelphia, two or three years ago at a benefit concert given by the famous tenor, Tito Schipa.

At the annual meeting of the Board of Managers, held in January, the Rev. Stanley V. Wilcox, Rector of St. Paul's Church, Chester, was elected to fill the vacancy occasioned by the death of the Rev. Floyd W. Tomkins, D.D., among the Honorary Vice-Presidents of the Institute. Mr. Wilcox has long been interested in the work of the Institute and will be particularly associated with its branch at Marcus Hook.

Work on the new building for the U. S. Customs House, to be erected on the property immediately adjoining the Seamen's Church Institute to the North, is now under way. This promises to be one of the largest building projects undertaken by the Federal Government in Philadelphia for a number of years, and will be an outstanding landmark for that part of the city.

INCARNATION TO MARK THIRTIETH ANNIVERSARY OF RECTOR'S INCUMBENCY

Commemoration of the 30th Anniversary of the Rev. N. V. P. Levis's rectorship of the Church of the Incarnation, Broad and Jefferson streets, will be observed by the congregation of that parish with special services on Sunday, April 30.

Dr. Levis, who has been Dean of the Convocation of North Philadelphia for 12 years, has announced his intention of retiring as Dean at the May meeting of the Convocation, as at that time he will have completed his third four-year term, and desires the selection of new Dean at the May meeting so his successor may have an opportunity to prepare for the resumption of activity following the summer months.

During his rectorship of the Incarnation, Dean Levis has been active in a number of organizations of the Diocese. He has been a member of the Board of Managers of the Episcopal Hospital for 25 years, and for many years has been a member of the Church Advancement Society, serving as its Secretary and as Chairman of the Appropriation Committee for about 15 years, during which period he had considerable to do with the appropriation of funds to aid churches in many parts of the United States. He is also a member of the Board of Council of the Church Home for Children, a member of the Diocesan Commission for Work Among the Deaf, of which he was formerly Chairman. In addition he has always been interested in the development of work among the colored people. Dean Levis was largely instrumental in starting St. Augustine's Mission in the North Philadelphia Convocation, one of our colored congregations, and for several years had oversight of this work. He also aided in the organization of our most recent Diocesan work among the colored people, St. Christopher's Mission, which until recently was housed in the Parish House of the Incarnation. The first Confirmation Class of St. Augustine's and of St. Christopher's were presented to the Bishop in the Church of the Incarnation.

"To see the hand of God in the present, and to trust the future into His hands, is the secret of peace."

THREE MISSIONARIES DUE HERE THIS MONTH

Three widely known missionaries will be in Philadelphia on April 27 and 28, as the guests of the Philadelphia Federation of Churches and the Women's Interdenominational Union. The visitors will be the Rev. Stanley Jones, author and missionary to India of the Methodist Episcopal Church; the Rev. Samuel Higginbotham, Presbyterian missionary to India and the Rev. Guy Inman, a missionary of the Disciples of Christ communion in South America.

They will meet with the Women's Interdenominational Union, on April 27, at 2.30 o'clock. The Federation will have them as its guests at a dinner in the Penn Athletic Club, at 6.30 in the evening. The next day at 10 A. M., the visitors will speak at a round table conference for all ministers of Philadelphia and vicinity. Arrangements are being made for a meeting for young people at 6 P. M. and at 8 P. M. Dr. Higginbotham will be the speaker at a mass meeting. Further information may be obtained from either of the local organizations who are to entertain the visitors.

GOOD FRIDAY OFFERINGS

The Rev. A. E. Clattenburg, Rector of St. John's, Cynwyd, has received notice of his reappointment by the Presiding Bishop as Secretary for the Diocese of Pennsylvania of the Good Friday Offering for the Jews.

Announcing the reappointment, the Rev. William C. Emhardt, Counselor of the National Council Advisory Commission on Ecclesiastical Relations, writes: "We are not making at this time any definite campaign for the Good Friday Offering, but are endeavoring to give all who attend the Good Friday service an opportunity to make a small voluntary offering for this purpose. The Diocese of Pennsylvania has always been our banner Diocese."

Dr. Clattenburg will be glad to receive and forward any contributions or offerings that any parish or mission may desire to send him as suggested by Dr. Emhardt.

"The time will come," shouted the speaker, "when women will get men's wages."

"Yes," said the little man in the corner. "Next Saturday night."

Brown (proud of his lineage)—"If you can pop in tomorrow evening I'll show you my family tree."

Smith—"Sorry, but I've promised to look at Robinson's cabbages.—*Washington Labor.*

HOLY WEEK AND EASTER IN A CHURCH SCHOOL

In one Church School in this Diocese, the definite observation last year of Holy Week and Easter consisted in a Day of Intercession, as preparation, a service on Good Friday, and one on Easter Day. Of course, the older children were told of the other services to be held during the week, and it is hoped that they took part as adult members of the congregation, and attended them.

The Day of Intercession was held on Saturday before Palm Sunday, from 9 A. M. to 4 P. M. Each period of intercession lasted 15 minutes, and the children who came to take part, reported at the Church School office, where they were given an Intercession sheet, made up of prayers which were in part arranged by a committee of Church School pupils. The intercessions were divided into five parts, one for each of the five fields of service, Parish, Community, Diocese, Nation and World. Each intercessor was asked to stay in the church until the person who had undertaken the next period of intercession arrived.

The service on Good Friday was held at 9.30 A. M. and was made up of hymns, prayers, a reading from the Bible, and Meditations on the Last Week of Our Lord's Life on Earth. Each day was considered separately, and followed by an appropriate hymn, or verse from a hymn. Care was taken not to end with the story of the Crucifixion, but to go on, telling of the promise of the Resurrection, as children are so easily affected by the sadness of the Crucifixion, and must be helped to realize that it is not the end, but the beginning of a new life.

On Easter Day the children's service consisted mostly of carols, with the lesson from the Gospel of St. Luke, 24:1-12, prayers, the collect for the day, and a short address on the meaning of Easter. After the sermon a Procession of the Church School's vested choir, the Church choir of boys and men, and the servers, led by the Crucifer, and carrying Diocesan, Church, and Church School banners, proceeded around the Church. Leaving the chancel, they went first down the north aisle, across the back of the church, and up the south aisle; then across and down the north aisle again, returning to the chancel by the centre aisle, singing "Come ye faithful, raise the strain of triumphant gladness," and "Jesus Christ is risen today," as they marched in procession. After the benediction the congregation left the church, seeming to feel that it had taken part in a service of praise and thanksgiving for the Resurrection.

The leaflets for the order of service used on these last two occasions were mimeographed, with designs on the covers made by pupils of the Church School.

MARGARET EARLE.

An Appeal to Aid Salvation Army

By HON. ROLAND S. MORRIS

Chancellor of the Diocese

May I venture to appeal to the churchmen and churchwomen in our Diocese on behalf of The Salvation Army which has done such constructive work in Philadelphia during this period of unemployment.

Each year it is necessary for The Salvation Army to appeal to our community for the funds absolutely necessary to carry on. After cutting the budget to the extreme the Army will need $150,000 in order to continue its work not only of relief, but more important, in the reconstruction of the characters of men and women who have been the victims of present conditions.

The Army has for many years conducted a hospital for unmarried mothers and has cared for hundreds of young girls who have sought refuge there, or have been sent to them by our Courts. It maintains a remarkable settlement work for children and a lodging house for men, as well as a widely distributed relief work among families. During the past year it has given board and lodging to 8400 homeless men and it has supplied with the absolute necessities of existence some 3892 families.

These are the material benefits which The Army is able to give, but its claim to our interest does not lie primarily in this work. It is rather in the approach which it makes to the problem of character reconstruction and the deep faith which it possesses in the value of the Christian message to accomplish these things which often seem impossible to the economist and the sociologist. Its history is a triumphant epic of twice-born men and women who have been lifted from the depths into constructive forces in the life of their communities.

Beginning on April 18th the Army is making a special appeal for help to carry on and enlarge this work. In carrying this appeal to every part of our metropolitan district and to all types of people, it needs primarily volunteer workers who would be willing to give a substantial portion of their time. I feel sure that in parishes of the Church in this Diocese there are many men, women and young people who would be glad to give something of their time and interest in this help for others. I know well the demands that are being made upon our congregations and yet there is always time for a little more.

It has been my privilege to call on many friends and associates to help in past years, and I can say without qualification that I know of no single person who has thrown himself or herself into this work for the continuance of The Salvation Army who has not been deeply grateful for the opportunity and for the wider outlook which it has given them on life here in the city.

Would it be asking too much to request the rectors to call this opportunity for service to members of our several parishes and also to commend The Salvation Army in its work to the interests and generosity of their people? Anyone who would be willing to help the Army in these days is requested to telephone to Kingsley 2272, giving their name, so they may be enrolled and assigned to specific tasks.

RESIGNS RECTORSHIP

The Rev. John Lowry Hady, Rector of Gloria Dei (Old Swedes') Church, on March 5th announced to the congregation his resignation of the parish, to become Rector of Calvary Church, Columbia, Mo., and Episcopal Church Chaplain at the University of Missouri and St. Stephen's College. Dr. Hady also will hold the lectureship of the Philosophy of Religion at the university. He will leave Gloria Dei on May 1. Dr. Hady came to Gloria Dei six years ago, succeeding the Rev. A. A. Ewing. He was Rector of St. Paul's, Doylestown, before accepting the call to Gloria Dei.

CLERICAL BROTHERHOOD

George Benedict, of Princeton University, author of "Christ Finds a Rabbi," for many years a Rabbi in this country, will address The Clerical Brotherhood of the Diocese on Monday, April 3, at 11 A. M., on "The Christian's Opportunity."

The Rev. Frederick M. Kirkus, Rector Emeritus of Trinity Church, Wilmington, Del., will be the speaker on Monday, April 24, at 11.30, on "American Chaplaincy in Central Europe."

The Brotherhood will not meet on Monday in Holy Week or on the following Monday.

There was once a Man of Whom it was said, "He went about doing good." So many of us are satisfied just to be going about.—*Parish paper.*

The Church News

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EASTER, NORTH AND SOUTH

While we in this northern hemisphere are celebrating Easter in our springtime, our distant brethren under the Southern Cross are celebrating in their fall. To us it is a harbinger of the return of life: garden, field, and forest are putting forth the first new buds of green. To them it is a warning that winter is nigh, and is associated with the melancholy of falling leaves and fading flowers. The analogy of reviving life all around helps us to believe in our Lord's resurrection; it seems more natural to think of Him rising in spring than at any other season of the year, for then all God's creation is becoming alive.

Yet, even in the northern hemisphere, with all the help of nature and with every analogy man can use, from the lily hid in the ugly bulb to the lark within the songless egg and the butterfly imprisoned in the cocoon, belief in the Resurrection still must be an act of sheer faith in the transcendent love and power of our God. Neither nature nor science can help us greatly here; this is a stupendous miracle.

But not an incredible miracle to one who knows Christ. The Apostles unexpectedly found it easy to believe in the Resurrection of Jesus—a belief which their minds had once rejected. Much to their surprise, they discovered a few days after His death that He was still with them. If we know a living Christ now, if we have had experience of His presence with us, belief in the Resurrection is easy for us also. It is only hard for those to whom He is not a reality but a dim, distant historical figure. Too often we start from the wrong end—we want to believe in the Resurrection of Jesus before we know Him. We should experience His living presence; then it will be easy to believe that the third day He arose again from the dead, for we know from experience that He is still alive.

HUMOR IN THE PULPIT

Preaching on the Sunday before Lent at the eleven o'clock High Mass in St. Patrick's Cathedral, New York, the Rector, Monsignor Lavelle, told the story of the negro preacher who rebuked his congregation for their lack of liberality by saying that, though the choir had just sung, "Salvation am Free," he had to pay them to tell the congregation that it was. We hope the Monsignor's use of this funny story had the desired effect. He was preaching a sermon on church support, and doubtless a little humor put his congregation in a mood to part with their money more cheerfully, and thus enter the blessed company of those whom the Lord loveth.

For humor has a legitimate place in the pulpit, and even in a religious magazine. One could not command its general use, but occasionally, with very great caution, it may safely be employed, and may prove more effective than any other gun in the preacher's armory. Even our Lord sometimes resorted to the gentle but very forceful weapon of irony, which is one of the subtlest forms of humor. How the people must have smiled when He described the sputtering struggles of the Pharisees with a gnat and their ease in gobbling down a camel! In the Old Testament there is such a Hibernian flavor about some of the ironical exaggerations of the prophets that one wonders whether the Irish are not the descendents of the lost tribes of Israel rather than the Mormons, who claim that dubious honor for the author of their sacred scriptures.

Out of the pulpit, of course, there are no greater wits than the clergy. Which is a real asset to the country in these depressing days. One of our greatest needs in America now is a few good humorists. In the darkest hours of the Civil War, Lincoln found relief in the drolleries of Artemus Ward. He even prefaced the reading of the Emancipation Proclamation to his cabinet with Artemus' hilarious account of the "High-handed Outrage at Utica," much to Secretary Stanton's disgust. But we have no Artemus to help us through our slough of despond; we are at the mercy of the Marx Brothers, and Ed Wynn, and their imitators, who have not the slightest conception of what true comedy is. There are only Amos and Andy, and Charlie Chaplin, who is the solitary American exponent of the thesis that Socrates sat up all night to prove, namely, that the true artist in comedy is a true artist in tragedy also, for the genius of the two is the same. But Charlie does not produce enough, and now, when we need him most, is silent.

THE LATEST TRENDS IN TOMBSTONES

The first thing Mrs. Roosevelt did on the morning after she arrived in Washington to take up the exacting duties of a President's wife was to make a visit to Rock Creek Cemetery, where she sat for a long time gazing at the beautiful statue of a woman which Henry Adams erected over the grave of his beloved

wife. To the unthinking, it seemed queer for a woman to hurry to a cemetery before a round of social engagements, but to those who know that man does not live by bread alone, it was one of the most sensible things she could have done. What better way to prepare for a task that will try her soul to the utmost and demand the choicest graces of character for its worthy fulfillment than to first feed her spirit by looking long at one of the most beautiful statues in the world! The inspiration, the uplift, and the emotional enrichment with which she must have returned from her meditation on St. Gauden's masterpiece will likely be reflected in a deeper devotion to the duties that the coming days may bring.

Which leads us to remark that there has been in the past few years a notable improvement in the appearances of our cemeteries, an improvement not only in the care with which they are kept, but in the good taste with which the monuments are designed. Gone are the days of iron-pipe railings supporting tipsy-looking corner stones, and unkempt lots, overgrown with a whole summer's grass, or cluttered with artificial flowers. No more does one see deep-sunken graves or high-mounded ones, but all around neatness and tidiness and such evidences of order that cemeteries are no longer uninviting, depressing fields, but God's acre, looked after with the same care that a gardener gives to a King's Garden. What more beautiful spot in the Diocese than the church-yard of St. Thomas' Church, Whitemarsh, with its terraced slopes on the sunny side of a green hill, where the fathers and forefathers of the hamlet sleep their long, last sleep.

Not only in the appearance of the grounds, but also in the character of the tombstones has there been a change for the better. One misses the tender sentiments of the old stones with their unrestrained outpouring of affection and grief; the new stones are severely statistical with only names and dates engraved, and no expression either of sadness, of farewell or hope of reunion. Sophistication has gone too far in its reaction from that. But, in appearance, the new stones are definitely more aesthetic, with a return to the ancient Greek idea of beauty as simplicity. And just recently in some Roman Catholic cemeteries there has been a noticeable and very welcome departure from their old custom of sticking a cross on top of every tombstone, no matter what its form or shape, and a tendency now to carve the cross on the stone, which is much more artistically beautiful.

Is this a sign that at last men are awakening to the fact that the cross is one of the most difficult figures to use in decorating, and that it is not always attractive when perched on top of every hymn-board and doorway, or even on the peak of every roof? Very often it is much better to make the cross a part of the church building than an addition to it. Those who love beauty find it hard to resist an impulse to scream in horror at some of the juvenile-looking hymn boards in our churches, with the inevitable little crosses stuck over them whether the board be pointed, or square, or round at the top. So lovers of beauty welcome this new trend in tombstones and hope the fashion will not change again. We can't have many St. Gauden's statues in our graveyards, but we can at least have simplicity, dignity and beauty in our headstones.

Youth and the Church

By the Rev. Granville Taylor

All through life we find there are two sides to every question. There are opposing forces constantly striving one with the other. There are extremes of thought and action diametrically opposed. It is not easy to steer what is called a middle course between these extremes. Furthermore, sometimes it takes extreme measures to make an impression and to get anything done. I have in mind one or two things in this connection which I believe the young people of today should see clearly and face boldly. I am thinking particularly of our Church and our religion and their relationship to the world in which we live.

We know the difference between being conventional and unconventional. To break with the conventional in ways and with motives that are unworthy and essentially destructive is, of course, wrong. To break with the conventional for the establishment of the Kingdom of God, and with motives that urge us to pursue truth, is right and may be divine. Our Lord, Himself, did not hesitate to do this. It seems to me the Church needs some of the restlessness of youth in matters conventional to keep alive her zeal and enthusiasm for winning the world for Christ. It has been said that "a grave is only a rut with both ends closed." We can become so fixed in our viewpoints and in our reactions that we lose the impulse to go forward aggressively and with a pioneering spirit. The Young People's Fellowships might well play a tremendously important part in the life of the Church by keeping alive the spirit of breaking into new ground where that will redound to the glory of God and the extension of His Kingdom.

Conservatism at times may be most desirable. When overdone it may degenerate into timidity and a degree of cowardliness in cutting loose from handicaps. Remembering the true worth of conservatism at its best, the youth in the Church today can bring new life by injecting in it a degree of daring, yes, even of recklessness in the matter of Christian discipleship. What a tame, insipid thing Christian discipleship has become! Where is the fire of the early days? Where is the enthusiasm which proved to be so contagious? Where is the recklessness for Christ which counted all loss gain, if done in His name? "Youth" is almost synonymous with daring, impulsiveness, a degree of recklessness, but usually in ways that the older generation looks upon with concern. If the Young People's Fellowships in this Diocese could recapture for themselves, and so for the Church, something of this spirit in its relationship to that which is noble and Christ-like, a new era would be inaugurated. Young people will always

(*Continued on page 249*)

The House of Rest for the Aged

By John M. McCullough

The brawling winds of March were gustily driving the rain against the tall windows like successive bayonet charges, and the great trees on the lawn moaned and creaked as they bent reluctantly before the blasts.

There was more than inclemency in the day. There were wars and rumors of wars. The pulse of the world was throbbing with a hectic, frantic beat. Man-made ideals were being weighed in mighty balances, and thousands and millions of mankind who had watched those ideals crumble through the march of desperate hours were sore afraid.

Yet here, within, was peace. A russet-thatched canary chirped contentedly in his cage.

It is called "The House of Rest for the Aged"—and surely the name was happily contrived, for it is a noble old mansion, standing amid its ancient trees and upon its pleasant lawn, at the corner of Wayne Avenue and Haines Street, in Germantown.

It is both of the city and apart from it. One of the city's busiest intersections is hardly more than a bow-shot distant, and the shuttle of traffic weaves its constant thread into the fabric of the metropolis, to and fro, at its door. Yet from its third-story windows one looks out through a restive fretwork of verdage far to the distant, empurpled hills that were God's first temples.

Without, the fierce onslaught of the world's immutable tides; beyond, God's ancient hills; and within, the serenity and the gentleness of hearts at peace.

Old houses have a character as actual as have men, and he would be callous indeed who, having walked from room to room of this old mansion, and having chatted with some of the seventeen dear old ladies who are its guests, did not feel the living presence of its soul.

He would be more than callous who did not instantly know the reason, beyond any peradventure of doubt.

It is because this is a House of Everlasting Faith.

These frail old ladies, passing now from the glory of the sunset into the purple of the twilight, believe with unshakeable faith in the glory and the majesty and the justice of the Lord God; believe it with a supremely happy faith which this writer—to his infinite shame!—thought hardly existed anywhere on the face of the earth.

I hope that Miss S——— will pardon me if I lay imperious hands upon a conversation with her, as she rocked happily in her chair on an upper floor.

We had talked of this and that, and some mention was made by another guest of the fact that Miss S——— had lost some money in a bank. It was a ghastly thought—that the greedy fingers of chaos had reached for tribute into even this secluded haven.

"Oh, that's too bad," one of us exclaimed. "You must be terribly worried!"

"Oh, no! No, indeed!" this dear old lady protested. "I'm not worried a bit, because, you see, I just think that the Lord took that money to give it to somebody who needs it more."

There are plenty of people who would laugh at that, who may laugh at this retelling, but they wouldn't have laughed had they been there. They would have felt a sudden twinge of deep humility, and they would have patted Miss S———'s soft, worn hand, as we did—and they would have marched out into that mad March weather thrice-armed to sunder their portion of the mess that mankind has made of his material world.

Just a step along the corridor is the room in which Mrs. L——— was found, immersed in quiet contentment, looking very much less, indeed, than her ninety years, her bright eyes all a-sparkle with the zest of living.

A bulb that one suspected would presently blossom into a poet's narcissus, and a nobly surviving begonia rested upon a sill, so what was more natural than that the talk should turn to flowers? And then, because her room commands a wide expanse of the lawn, we spoke of the happiness of a window. A bold pirate of an English sparrow fluttered to rest on the fire-escape, and cocked an impertinent eye.

"Oh, the birds," Mrs. L——— exclaimed. "You see," she explained, almost apologetically, "I throw crumbs to them, and sometimes in the morning the roof is just covered with them—robins and sparrows and starlings.

"There's one old black-bird who comes every other day. Yes, every other day," she insisted, as if so rigid a schedule were hardly understandable, particularly in a black-bird, who is supposed to be a fickle, hair-brained fellow. "And if I don't have anything for him, he waits a while and then flies off—and then, he doesn't come back for two days.

"And the squirrels—why, do you know I have to keep my windows closed when I am out of the room, for fear they'll be turning everything upside down looking for peanuts!"

I defy any man to have thought of anything else but Elijah and the ravens as he departed the room; of the sweet simplicity of the soul that can draw such delight from simple things, and of a universe so beautifully ordered that it supplies them without stint.

And I, for one, was glad that there was such a place, and that I had found it, and there was a stirring, too, of pride that someone had had the vision to create such a home, where so much of gentle beauty was gathered in a household of happiness against its days of leave-taking.

That old house, with its great, wide stairs, and its lofty ceilings; its walls hung with old canvasses of ivied battlement and ruined palace, and quiet-flowing rivers stained by the sunset, and restful pastoral scenes; with its spotless kitchen and its sweet-scented pantry and its massive old coal range; with its cheery dining room, and its generous living-room, presided over by that cheery, feathered gentleman with a russet top-notch—

That old house, I tell you, of the Diocese of Pennsylvania deserves well of its friends. It's of earth, but it's near to Heaven—and it's well to breathe the air of such a place now and again.

The Right Rev. Francis Marion Taitt, Bishop of the Diocese, is its president, and Samuel F. Houston not only is its treasurer, but is one of the eleven original incorporators. The other officers are Robert T. McCracken, Rev. Edward H. Vogt and Rev. Leicester C. Lewis, Ph.D. Dr. Robert N. Downs, Jr., is the beloved physician who has ministered to the household for more than thirty years.

Mrs. John Trevor Custis is president of the Board of Managers; Mrs. Edward H. Bonsall, Mrs. Leigh H. Shrigley, Mrs. John B. Lear, Mrs. Edward J. Moore and Mrs. Daniel Whitney, vice-presidents; Mrs. Mahlon H. Kline, treasurer, and Mrs. T. Carrick Jordan, secretary.

And Miss Anne B. Weightman is house mother, though the term hardly does justice to her duties. The old ladies are her charges, whether happy and well in their daily duties, or ill in the spotless infirmary. To her they bring their little troubles, and she soothes or arbitrates them with a gentle wisdom as distant as are the poles from the hated, cruel mien of institutionalism.

The forty-three years that have passed haven't been easy. The dislocations of the depression haven't made these latter years any easier. But what do you suppose the devoted officers and board of managers are up to now?

They, too, are of abiding faith. The waiting list for admission to the home has been long and it has made them unhappy. The need is acute, and they

(*Continued bottom next page*)

The Place of Laymen in the Episcopal Church

Responsibility in Relation to the Ministry

By the Rev. Henry Stuart Paynter

[This is the seventh and final article in the series of articles by Mr. Paynter on the place of laymen in the Church, prepared by him especially for The Church News. The first of the series appeared in the October, 1932, issue, continuing in succeeding issues. A few copies of back numbers of The Church News are available for those who may not have read the entire series, and may be obtained while the supply lasts through the publication office, 1016 Arch street.—Ed.]

Not only is it true that Laymen are the stuff that Ministers are made out of; but in the Episcopal Church the Laymen have the privilege of recommending the men who are to be the future Ministers, as well as the responsibility of testifying to their fitness to progress, step by step, through Holy Orders.

Before a man may be admitted even as a Candidate for Holy Orders, he must be recommended by the Vestrymen of his Parish in the following words:

"We testify to our belief (based on personal knowledge or on evidence, satisfactory to us) that A. B. is sober, honest, and godly, and that he is a communicant in good standing. We furthermore declare that, in our opinion, he possesses such qualifications as fit him to be admitted a Candidate for Holy Orders." If there is no organized Vestry, then a similiar certificate must be signed by four Laymen, communicants of this Church, to whom the man is personally known.

During the time that a man continues as a Candidate for Holy Orders it is expected that the Laymen of the Church shall be interested in him continually. When the time comes for his ordination as a Deacon, they bear their testimony again, as the Vestrymen must sign the following certificate:

"We do certify that, after due inquiry, we are well assured and believe that A. B., for the space of three years last past, hath lived a sober, honest, and godly life, and that he is loyal to the Doctrine, Discipline, and Worship of the Church, and does not hold anything contrary thereto. And, moreover, we think him a person worthy to be admitted to the sacred Order of Deacons."

Through the period of his Diaconate this responsibility of the Laymen continues, and before the Deacon is advanced to the Priesthood, there must be this additional testimony from the Vestry:

"We do certify that, after due inquiry, we are well assured and believe that the Reverend A. B., Deacon, since the date of his ordination to the Diaconate, hath lived a sober, honest, and godly life, and hath not written, taught, or held anything contrary to the Doctrine, Discipline, or Worship of this Church. And, moreover, we think him a person worthy to be admitted to the sacred Order of Priests."

With this testimony from the Laymen who know him best, the Candidate for Holy Orders makes application, not directly to the Bishop; but to the Standing Committee of the Diocese, asking that they recommend him to the Bishop for ordination to the Ministry. Without the recommendation of the Standing Committee, no one can be admitted as a Candidate for Holy Orders, nor ordained either as Deacon or Priest.

Half of the Standing Committee always consists of Laymen. Moreover, all of the members of the Standing Committee are elected by the delegates to the Diocesan Convention: Laymen, as well as Clergymen.

Examining Chaplains must pass upon the scholastic attainments of the man who desires to become a Candidate or a Deacon, or a Priest. While the Bishop appoints the members of the Board of Examining Chaplains, they must be appointed from a group of Clergymen nominated to the Bishop by the Clerical and Lay members of the Diocesan Convention.

There is a popular misunderstanding that the Ministers of the Episcopal Church are the creatures of the Bishops. We can see from the process indicated above that as a matter of fact our Laymen have a leading and important part in the selection of the men who shall be admitted to our Ministry, and that their responsibility continues with every step of the man's progress towards Holy Orders.

It is well that this should be the case. In order to make his work tell, the Minister must rely upon the co-operation of the Laymen of the Church. Then, too, the Laymen of the Church are dependent upon an adequate and suitable supply of Ministers to man their Churches. When it is understood that the ranks of the Clergy are invariably recruited with the help of the earnest interest and sympathetic attention of the Laymen, there should exist a willingness and eagerness on the part of all of the members of the Church to support the Ministry and to help in every way in making its work effective.

(*Continued from preceding page*)

stand pledged by the precepts of Christian charity to exert every effort toward meeting it.

So they've secured the adjoining property at 5909 Wayne Avenue and, within the month, ten more old ladies will be happily domiciled there.

These stewards of the House of Rest aren't quite sure how they are going to make both ends meet. Especially they don't know how they are going to provide a necessary corridor between the two homes, which will protect the ten new guests from the inclemency of the elements as they pass back and forth to their meals.

But they are looking beyond these more or less temporary expedients in the fulfillment of their purpose to a day when it will be possible to build a fine new wing upon the lawn, making way for many more of those divinely lovely old ladies, whose simple faith has made this house an abiding place of vision.

Possibly—just possibly—this story, written in the spirit of one who has stumbled, unwittingly, upon a place of Pentecost, may be an instrument for the forwarding of a more material assistance for the meeting of immediate needs of the House of Everlasting Faith.

If so, Mr. Houston, who has been gleaning the fields for like substance for more than two-score years, will be most happy to receive the contributions at his office in Room 512, the Real Estate Trust Building, southeast corner of Broad and Chestnut Streets.

Some day one hopes that upon a waiting wall in the old home some one will place in a shining frame of purest gold these deathless lines of Tennyson: "Kind hearts are more than coronets, And simple faith than Norman blood."

But that will be only for the eyes of man, because it's a certainty that the eyes that mark even the fall of a sparrow have long since looked upon it and found it good.

Do you realize that similar giving from the 500,000 women of the Church would in three years amount to more than twice the largest United Thank Offering ever given?

DEPARTMENT OF CHURCH MUSIC

UNDER DIRECTION OF HAROLD W. GILBERT, MUS.BAC.

The History of The Chorale and the Pre-Bach Prelude

By ERNEST WHITE

[*This is the second of a series of articles on organ music, written by Mr. White. The next article, which will appear in the May Number, will be entitled "The Development of the Language of the Bach Chorale Preludes."*—ED.]

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The Chorale is a tune for use with sacred verse, which may be said to belong almost exclusively to the Reformed Church of Germany, in which it originated.

Luther introduced a popular element into worship by writing hymns in the vernacular and wedding them to rhythmic music, which should appeal to the people in a new and more lively sense than the old-fashioned, unmetered Church music. The effect was great, for it cannot be doubted that no insignificant share in the rapid spread of the new ideas was owing to these inspiring and vigorous hymns, which seemed to burst from the hearts of the enthusiastic and earnest men of whom Luther was the chief. The movement passed rapidly over Germany, and produced in a short time a literature of sacred hymns and tunes which cannot be surpassed for dignity and simple devotion.

The most important collection of these tunes, called "The Handbook" was brought out by Luther and his friend Walther, in 1524. Similar collections appeared until the latter part of the seventeenth century, when, from political as well as religious circumstances, the stream of production became sluggish, and then stopped altogether.

The *sources* of the chorales were various; great numbers were original, but a large proportion of the extant chorales appear to be based on old Church tunes, so that they present a continuity with the past which is quite consistent with Luther's earlier practice. Since these tunes were written for words in a modern language, and as they formed no part of a prescribed ritual, the freer style used in secular songs was, or was soon found to be, quite natural. Most of the tunes adapted from secular melodies were not employed until toward the end of the sixteenth century when the movement had passed its crest. The custom of accompanying the chorales on the organ, and of playing and writing what were called figured chorales (like our figured basses) caused great strides to be made in the development of harmony and counterpoint, also in the art of organ playing; so that by the end of the seventeenth century Germany possessed the finest school of organists in Europe.

The history of the chorales in their vocal use is a long and varied one, but for their application to organ playing and music it is necessary only to remember them as a medium for congregational singing. Here they were sung either in four voice parts, or in unison, with a free part for the organ which often included quite florid counterpoint. This latter is considered the more classic form in Germany.

Congregational singing as we know it had its birth in the use of these Church melodies. The chorales were in a special fashion the property of the congregation, rather than of the trained choir. Words and tune grew to have special associations, which intermingled and finally grew inseparable, so that the hearing of the tune recalled not only the words but the whole essence and spirit of the hymn. It was the common language of the organist and the people. Small wonder that early organ music is largely built upon this base. From adorning the tune as it was actually used in the service, it was but a small step to an art form used either as a separate piece, or to announce the tune before the congregation were to sing.

The early organist had a great advantage. He and the congregation had a previous mental and emotional understanding through this musical link. What he had to say either as a composer or as a performer was the more easily comprehended. We moderns thought that we were doing great things with "Program Music," where there is a definite association between ideas and music, but the pre-Bach composers had done the same thing years before. Indeed in our modern Church music we are again reviving old customs, for lately there has been published a considerable quantity of organ preludes built upon the tunes now in use. These preludes bear the closest relation to the preludes written upon Chorales. Now even the Nonconformist congregations are crying for unity of purpose and idea in their services, so it is safe to predict that we are at the start of another such movement in church music as we find exemplified in the Chorale Preludes of the German Lutheran Church.

The old Chorale Preludes are by no means museum pieces in which we may trace the development of an art. They are singularly alive, and many times fit our present needs better than modern works. They have the virtue of directness. To be sure only the best preludes have survived the passage of time and are now in print, but these repay the effort made to become acquainted with them. In playing them today we have not the advantage of the familiarity of our congregations with the Chorale tunes and words. In one way it is a matter of regret, but at the same time these old works stand on their own merits as music, and eventually we come to like them for themselves, rather than considering them as the exemplification of an idea.

The best readily available collection is "Chorale Preludes of the Old Masters" No. 3048 in the Peters Edition. The aim of this volume is to set forth a cross section of the works on Chorales produced in Germany between 1587 and 1780. This volume contains 45 preludes by 24 composers.

Peters Edition has also three volumes entitled "Old Masters of the Organ" (No. 3065 and No. 4301, *a* and *b*). These contain a miscellaneous collection of early works. There are many worthwhile preludes as well as numerous Toccatas, Chaconnes, Fantasias, etc. It is remarkable how playable some of these works are today!

Edition Breitkopf has two volumes of Chorale Preludes, edited by Gunther Ramin, which ought to be valuable to any organist who is just making the acquaintance of this style of composition. The plan of these two books is to present a complete history by a careful selection of material from the time of Scheidt up to the present.

LIST OF ANTHEMS

Third Sunday after Easter

"Mock not God's name" (Novello), Christopher Tye.

The composer has here indulged in his favorite pastime of writing canon. The soprano follows the alto, note for note, two beats late, at the interval of a fourth through the entire piece. It is surprising how musical such compositions sound when well performed. One might expect the mechanical contrivances to detract from the beauty. But Tye was quite the master of this style, and could mould commonplace material into the most pleasing effects.

Fourth Sunday after Easter

"Jerusalem on high" (Novello), F. A. Gore Ouseley.

There are two published arrangements of this anthem. The one here reproduced, in part, is the simpler one, being nothing more than a chorale. The other arrangement has a rather fancy accompaniment in spots. Both arrangements are to be recommended. This reproduction of the first page is printed by permission of Novello and Company, publishers and owners of the copyright.

Jerusalem on high.
Rev Samuel Crossman.
Rev. Sir F. A. Gore Ouseley, Bart.
Chorale from the Oratorio "Hagar."
1 Je ru salem on high My song and ci - ty is, My
2. The Pa- triarchs of old There from their travels cease: The
home whene'er I die, The cen - tre of my bliss:
Prophets there be hold Their long'd-for Prince of peace
O hap - py place! When shall I be, My
God, with Thee, To . see Thy face!
(2)

Fifth Sunday After Easter (Rogation Sunday)

"Almighty God, the fountain of all wisdom" (Curwen), Ernest Farrar.

The words of this anthem are to be found among the additional Collects in the Prayer Book. The composer is an Englishman. While the piece is not difficult, it presents some rhythmic problems that the choir will find interesting. The accompaniment is independent.

"Vexilla Regis Prodeunt"

By Harold W. Gilbert, Mus. Bac.

On Palm Sunday, throughout English-speaking lands, many congregations will sing "The Royal Banners Forward Go," which is John Mason Neale's translation of an old Latin hymn with an interesting history.

This hymn has been spoken of as one of the most stirring in our hymnody. It was inspired by an incident connected with a relic of the true cross, and was written by the Bishop of Poitiers in the middle of the sixth century.

To tell the story completely, we must follow the fortunes of the author, and narrate some of the events that led up to the incident already referred to.

Venantius Fortunatus was born in Italy about the year 540. He received a good education at Ravenna, and then seems to have taken religious vows. He felt bound to make a pilgrimage to the tomb of S. Martin of Tours, for his eyes had been healed by the application of holy-oil from S. Martin's lamp. His journey brought him to the court of a Frankish king, where his gifts as a troubadour and his conviviality made him a popular guest. Friendships thus formed no doubt influenced Fortunatus to remain in Gaul for the rest of his life.

After completing his pilgrimage, he settled at Poitiers, and afterward became the Bishop. Here he formed a lasting friendship with Queen Radegunda, wife of the deceased Frankish king, Clotaire. Radegunda had become a nun in the convent which she founded, and she and her Abbess bestowed many kindnesses upon Fortunatus, who always repaid them with poems extolling the virtues of his benefactresses.

And now we come to the incident that occasioned the writing of the famous hymn.

The Emperor Justin II sent to Radegunda's convent a piece of the true cross. The relic had been sent to Tours, to be taken by the Bishop to Poitiers. Its journey to Poitiers is thus described by the biographer of Radegunda:

"Escorted by a numerous body of clergy and of the faithful holding lighted torches, the Bishop started in the midst of liturgical chants, which ceased not to resound in honor of the hallowed wood of the Redemption. A league from Poitiers the pious cortège found the delegates of Radegunda, Fortunatus at their head, rejoicing in the honor which had fallen to them; some carrying censers with perfumed incense, others torches of white wax. The meeting took place at Migné. . . . It was on this occasion that the hymn 'Vexilla Regis' was heard for the first time, the chant of triumph composed by Fortunatus to salute the arrival of the True Cross. . . . It was the 19th of November, 569."

There are some allusions in this hymn which need explanation. Stanza 3, in our Hymnal version, refers to Psalm 96, verse 10, but quotes a phrase which is no longer found in the Psalms —speaking of God as reigning "from the tree." This phrase, however, is mentioned by several writers of the 2nd century, and is supposed by one of them to have been expunged by the Jews.

Stanza 5, in our Hymnal version, follows the original text, *"Suspensus est patibulo,"* which refers to a cross like the letter Y, representing the stem of the tree with its branches, which served as a "balance" on which the sins of the world were weighed. No less than 37 English translations of this hymn have been published. To the student of Latin hymnody the original poem is interesting from a literary standpoint, for it was the first *rhyming* hymn written in the Latin language.

Sunday after Ascension

"My peace I leave with you" (H. W. Gray), Franz Schubert.

The words of this number are by Helen A. Dickinson, of New York. They do not pretend to paraphrase scriptural words, but form a hymn in three stanzas. The same music is repeated for each stanza. The anthem should be sung unaccompanied, if possible.

Whitsunday

"Come, Holy Ghost" (H. W. Gray), Thomas Attwood.

This anthem is an old favorite. It was introduced into the old hymnal, but in a revised form. The first verse is for soprano solo. Thomas Attwood studied in Vienna under Mozart. His return to England marks the beginning of a new development in English Cathedral music.

NOTICE TO CLERGY

If any clergyman feels that a worker would be helpful in his parish next fall, yet sees no way to obtain one, let him communicate with Deaconess J. W. Colesberry, 2131 St. James Place.

The City Mission and the Convict

By the Rev. H. Cresson McHenry

Think of it! For sixty years the Philadelphia Protestant Episcopal City Mission has labored uninterruptedly in the prisons and penitentiaries of the city and the state. Bishop William Bacon Stevens, in his Pastoral published in the First Annual Report of the City Mission (May 1, 1870) stated that "the great mass of our criminals come from the uneducated and almost uncared for poor who are not reached, or only partially so by the existing agencies." . . . "Operating as we shall from a central office and agency we hope to . . . give the ministrations of our Holy Religion in such of the charitable, disciplinary and penal institutions as may accept them."

Thus was the Church Prison Mission begun, with the birth of the Protestant Episcopal City Mission. Dr. Samuel Durborow, the first Superintendent of the City Mission, took a deep and vigorous interest in the spiritual state of our brothers confined in prison. In his first report he said: "To the criminal, shut up within prison walls, the visits of the Missionary are not unwelcome. He listens attentively to all that is said to him, and many date the beginning of their reformation from the time when, in the wards of the prison, they listened to the words of warning and love as they fell from the lips of the Missionary."

First Prison Missionary

The first Prison Missionary appointed by Dr. Durborow was the Rev. J. G. Furey. Curiously enough, in disposition and deed, Dr. Furey was the startling antithesis to his name. He was a giant in stature with a benevolent and spiritual countenance. His voice was low and well modulated. His every act was kindly and his big heart was always flowing over with love for his fellow man.

Also, he was one of the most scholarly clergymen of the Diocese in his generation. He was a worthy representative of the gentle Jesus. He, this gentle Christian scholar, was chosen the Church's ambassador to the convict. His work began in the Philadelphia County Prison at 10th and Reed streets and the House of Refuge, then located at 22nd and Girard Avenue. In his report he gives a most interesting account of his way of rendering Divine Service to an invisible congregation, he in the empty prison corridor, the convicts locked in their cells, where they could hear but not be seen.

From the day Dr. Furey began his missionary work in the prisons, the City Mission has not missed a day in its ministrations to the convict.

To All The Clergy

The City Mission would appreciate it greatly if any of the Clergy, knowing of anyone in the following Institutions, would advise the appropriate City Mission Chaplain, so that he may get in prompt touch with those who should be under their care:

Philadelphia General Hospital, the Rev. Joseph B. Baird.

Home for Consumptives, Chestnut Hill, the Rev. P. S. Irwin.

Eastern Penitentiary, Gratersford, Pa. or Moyamensing Prison, the Rev. Alfred M. Smith.

Philadelphia Hospital for Mental Diseases, Byberry, the Rev. Henry Davies, Ph.D.

The Home for the Indigent; the House of Correction and the County Prison at Holmesburg; the Old Ladies' Home, Wissinoming; and the Oxford and Lower Dublin Poor Institute, the Rev. Ernest A. Rich.

Any of these men can be reached by telephoning to the City Mission Central Office, 225 So. Third street, Telephone Lombard 6441.

Prison Work Developed

While the writer was still a divinity student, the Rev. Joseph Welch, Moral Instructor of the Eastern State Penitentiary, was the victim of a lingering illness which made it necessary for him to relinquish his work and take a prolonged vacation for over two years in a warmer climate. He asked for and obtained permission from the Commonwealth to engage the writer as his substitute.

After the two years' furlough was up the Chaplain continued the writer in the position of Assistant Moral Instructor, a position he held until he was elected Assistant Superintendent of the City Mission. While Assistant Moral Instructor he was given full authority of the spiritual activities of that institution. Furthermore, he made contacts with many of the famous criminologists in the country and participated in much important legislation bearing on penal topics, such, for instance, as the first Parole Law and Indeterminate Sentence System and the Juvenile Court Laws of Pennsylvania. For many years he was Chaplain of the House of Detention for Juvenile Delinquents. While serving in these various penal activities he was elected President of the National Prison Chaplains' Association, and held the office for two terms. During this entire time he was a member of the City Mission staff and was working in the prisons under its direction.

State Gives Recognition

Another piece of important legislation was accomplished in having the General Assembly of the Commonwealth recognize, by Act of Assembly, the Philadelphia Protestant Episcopal City Mission an official Prison Society of the State of Pennsylvania.

Prison Staff Enlarged

After the appointment of the writer to the position of Assistant Superintendent of the City Mission, he immediately developed an organized corps of clergymen and lay missionaries to spend all their time working in the prisons and penitentiaries in the city and state. Thus, the City Mission made contacts with literally hundreds of thousands of convict men and women, boys and girls.

The City Mission has not confined its efforts in preaching, and praying, or in distributing Bibles, Prayer Books and helpful literature. We learned, early in our experience, that there is a physical and material side to the convict problem. There is the convict's family, made destitute by his incarceration. They must receive care. There are the convict's children, who must be encouraged and trained to bear the father's shame with fortitude. There is the problem of getting employment when he leaves the prison cell. There is money for carfare, for tools, for clothes, for a hundred necessities that will pop up before the ex-convict is down to a normal life. Indeed, there seems to be no end of things to do for him before he is rehabilitated.

Intelligence Range of Convicts

One sentence of our beloved Bishop of revered memory we recall and wonder whether he would have written it after a few years' experience. He said: "The great mass of our criminals come from the uneducated and almost uncared for poor who are not reached, or only partially so, by the existing religious agencies." How very different has been our personal experience. Among the friends we made in the penitentiary were district attorneys, a managing editor of an important city newspaper, several eminent physicians, a group of bank presidents and bank cashiers, one professor of Mental and Moral Philosophy, who tried to burn

down his college because he was peeved, several university graduates, many artists, a host of big business men, etc., etc., etc.

Besides this galaxy of intellectuals and wealthy men, we have met crowds of men and women convicts who were of a really high grade of education and moral training. It does not necessarily follow that a convict is a criminal or that he has criminal tendencies. He is frequently a convict because he has committed a crime which, with proper directing, will never be repeated. But he or she must have a friend who will be understanding and patient enough to give the proper directing and encouragement. That friend is most frequently the Prison Chaplain of the Protestant Episcopal City Mission, who is always an incurable optimist and insists that *everything is worth while* in ministering to the convict, whether it is to welcome him outside the prison wall and be his pal for better things; or whether it is to take that last terrible march from the cell to the chamber of death.

Some of the Missionaries

Yes, sixty-three years have been torn from the calendar of time. With each passing year the prison labors of the City Mission has grown in strength and importance. Today, under the splendid leadership of the Rev. A. M. Smith, new goals have been attained, new victories have been won, new souls have been liberated from the prison house of sin and forever set at liberty in Christ Jesus. Every year Fr. Smith presents another class of convicts for Confirmation. Every day his busy life is consecrated to the service to his brother in bondage. To him they look as to a true father in God for comfort, sympathy and advice. And never do they look in vain.

Then, too, there is Deaconess Bertha Mills, so quietly and efficiently going her daily rounds among her special charges. No, you hear little of her work, but there are hundreds and hundreds of those among whom she ministers who rise up and call her blessed.

The Rev. J. DeCosta Harewood, though not officially a member of the City Mission staff, but who co-operates in its mission among convicts, has consecrated his life and ministry to his race. Many of his experiences are amazing and tragic. It seems to be his peculiar calling to prepare and go with the condemned to the death chamber where they expiate their terrible crime and end their terrible life.

Then, too, is the daily prison service of that consecrated lay missionary, William Ware. You hear little of him, but if you would know more about his prison mission work, inquire of Fr. Smith. It is he who knows the true worth of William Ware as a co-worker.

At the County Prison

The City Mission interests of the County Prison, Holmesburg, is under the efficient care of the Rev. Ernest A. Rich. What a field of labor is his, and what splendid opportunities he has! For instance, here is a monthly report of Mr. Rich. In the County Prison, Holmesburg, he made 6 visits, made contacts with 325 inmates, held 4 religious services, celebrated the Holy Communion once, at which time 28 convicts received. Also made 2 visits to the House of Correction and made contacts with 40 persons there. If you multiply this record by 12 you get an idea of the size of prison work one City Missioner does in a year.

We must not forget the labors of Miss Blanche E. Cornog, who has been teacher and organist under the City Mission in the House of Detention for Delinquent Boys and Girls for over a quarter of a century. Also, we must enroll the fine, eager members of our City Mission Divinity Student staff, who look after the church's interests in the County Prison, Philadelphia, through whose enthusiasm and hard work many stray souls are guided back to the fold.

Prison Brotherhood Chapter

We cannot close without a word about the Eastern Penitentiary Chapter of the Brotherhood of St. Andrew. A chapter that is composed entirely of convicts of both short and long terms. The story of their endeavors to raise up and encourage their fellow-convicts is one of real heroism. As Father Smith so aptly remarks, "they are more than simply a Society of Church Ushers." They work with him for the salvation of the souls of their convict brothers. In every block is placed a key man from the Brotherhood, who is always on the job to help Father Smith in contact with the convicts, especially the newcomers.

Think of it. Convicts so far advanced in their moral and spiritual development that they work against the biggest handicap a man can have—his own consciousness of a ruined life—to serve his fellow-man.

Planning for Conferences on Work Among Children

The Committee on Church Work Among Children appointed at the December meeting of the Department of Christian Social Service and Institutions to consider the four questions raised at that meeting has submitted its report. As one result of the report arrangements are now being made for a number of round table conferences of Church agencies having to do with children.

The four questions considered by the committee were as follows:

1. Should more publicity be given to children's work in the Diocese?
2. Would it be desirable to publish a pamphlet on Church organizations for children?
3. What should Rectors do with the children in their parishes who may need placement?
4. Would the workers in the Church agencies caring for children find it helpful to meet together for discussions?

On the first of these questions the committee expressed the belief that the children's work in the Diocese is known only to a comparatively small number of communicants. Approximately 350 young people, the report said, are being cared for in Diocesan institutions and foster homes. The committee submitted a suggestion for publicity that it said may be carried out with the help of the clergy and parish organizations, and which recommended that more opportunities be given to speak of the work. The committee specifically mentioned the plan in effect at Christ Church, Germantown, where one Sunday each month is given to the missionary and social service of the Church. The Speakers Bureau of the Woman's Auxiliary, the report said, will cooperate in making it possible to present the work to the many Parish Branches of the Auxiliary.

On the second question the committee did not feel it desirable to publish a pamphlet at this time, as the Bishop's message mentioning many of the agencies working with children has so recently been sent out.

Reporting on the third question the committee felt the clergy should familiarize themselves with the work of the various Church agencies so that when cases of children needing placement come to their attention they may refer them to the proper agency.

In relation to the fourth question the committee was of the opinion that occasional conferences of the workers in the Church agencies would be most helpful and suggested the minimum number should be two a year.

In connection with the report the committee also said that it had been in touch with the head workers of four agencies not represented at the December meeting of the Department and that they all had expressed themselves as being heartily in favor of the proposed round table conferences.

The Central City Churches—A Diocesan Problem

By the Rev. Gilbert E. Pember, D. D.

Everything is a problem in these days. Life is a problem. Society is a problem. Business is a mess. Politics are a stench. It is not at all surprising that the Church is finding itself tested by problems. We are all feeling them and are faced with the necessity of solving them. Every parish in the Diocese has its own problem, and many of them have pretty acute ones.

It is probably true that the Central City Churches have the most serious one. It is certainly true that, as a Diocese, we are doing nothing about it. And it becomes increasingly evident that the individual parishes concerned are not doing much about it, perhaps because they cannot.

One difficulty is that the Diocese has never sensed the fact that this is a Diocesan problem in more ways than one. Dr. Mockridge at St. James's has faced the situation and tried to get the Church public at least to look at it sympathetically. Dr. Steele has very recently and rather startlingly called public attention to it by resigning the rectorship of the Church of St. Luke and the Epiphany with the avowed purpose of forcing the situation.

Those who are actually in the central city section are the ones to speak of it from that angle. And from that angle it is a Diocesan problem, perplexing and disheartening chiefly from the failure of the Diocese as a whole to show intelligent interest in it or to offer any appreciable help to those who are struggling with it.

I should like to offer some reflections on the whole subject from the angle of one whose work is not in the central section but who does recognize that the problem is diocesan-wide and calls for concerted planning and action.

It seems pretty clear that the fundamental and normal way the Church works and must work in the Diocese as a whole is the parochial system. That, briefly stated, is this: A Church and a priest set in a community or a section of a community to minister and build up the Kingdom of God in that community or section of it. Certainly no better system for doing the Church's work has been suggested, and probably there is no better system for normal work.

More clear even than the principle is this fact. The Central City Churches, taken as a whole, are no longer functioning as parishes building up the Kingdom of God by ministering to the people in the section of the community where they are located. Their clientele is not in the locality of their Church. It is scattered from end to end of the Diocese and even to other dioceses For them the parish system simply is not and, as at present conducted, probably cannot be. To call that a parish which draws its worshippers, or essays to draw them, from a dozen different communities is a very anomalous misnomer.

Dr. Steele gives some figures for his own parish which indicate that, of eight hundred and fifty communicants, i. e., seventy percentum of the whole, live so far from the Church that they cannot, and do not, attend with sufficient degree of regularity, to be any real support to the life of that Church. They may be regularly paying members, but they are regularly absent ones. They are no strength to the spiritual life of the parish. But, and this is a grave matter, the parish is not, cannot be under such conditions, a strength to their spiritual lives. They give nothing of life and they get nothing. The Church and they are both losers.

Now, it is contended that the passage of time has worked fundamental changes in the central city section. Some say that the increase of business is fast depopulating the section so far as residents are concerned. That is probably not true. At least it is sharply and confidently disputed by some who work there and should know. They offer statistics to prove their claim that the present population of the section is as great if not greater than it ever was.

Others say that the population is changing to one that does not appreciate or desire the ministrations of the Episcopal Church, which seems to indicate the failure or inability of the Church to meet the needs of all kinds of people. Still others say that the change is to a population that has no time or use for the ministrations of any Church or even of religion in any form, which would seem to indicate the need of a very vigorous missionary work.

In any case, taken as a whole, and by the frank admission of the authorities of some of them, they no longer function effectively as parish Churches, and cannot function at all unless they socialize or continue to appeal with scant results to removed communicants to support and to attend a Church ten, fifteen, twenty or even twenty-five miles from their homes, passing through and by anywhere from a dozen to fifteen parishes to do so. It has not worked. They do not come. They will not come. I venture the conviction they ought not to do so.

For here is one of the angles from which the Diocese as a whole is affected by this situation. The Central City Churches as a group and on the whole are a distinct source of weakness rather than of strength to the Diocese as a whole, and must continue to be such as long as they draw their clientele from afar. Because, just in so far as they succeed in persuading people to come from distant sections of the city and from the forty or fifty suburban communities, just so far they are weakening the Churches we have built and the parishes we have planted in those sections and communities. That is to say, having ceased largely to function as parishes, they tend to break down the normal parish system in those parts of the city and in those suburban and rural communities where the parish system would work, should work, and must eventually be made to work if the Church is to be extended.

The rectors of practically every parish in the outlying communities and in sections of the city other than the central duplicate my experience in Ridley Park and Germantown—dozens of families living within these parish boundaries who contribute nothing in money or life to the parishes within which they actually reside, and yet make little or no contribution to the Central City Parishes to which they nominally belong. If the truth were told, the great majority of them would be found to be taking advantage of the distance to their nominal parish Churches to shirk their responsibility to them; and then, turning around, to take advantage of their nominal membership in the Central City Churches to escape responsibility to the parishes of the communities in which they actually live. The net result is that the Church loses coming and going and the people get no vision and perish!

The plea that people ought to be willing to go as far to Church on Sundays as they go to business on weekdays is not a very convincing one, and seems to be born of the exigencies of the parishes making it. It lacks altogether the soundness and reasonableness of the contention that the people should support the life and work of the Churches in the communities where they live and where their children grow up. For the care of the children is an important item in this whole matter.

If there is no population in the locality of the Church to which that Church cannot or will not minister, what is the sense of maintaining it at great expense and labor, for sentimental associations of people who will

neither really support it nor make it a living thing.

It is not at all certain that there is no population to which these Churches can minister in their immediate locality. Some of them think there is and at least two of them are doing so. But if there is no such population, then if they are to be continued at all, it ought to be for some socialized purpose for the Diocese as a whole, such as ordinary parish Churches cannot be expected to render.

Certainly the popularity of any man as a preacher is not a sufficient excuse. Sermon tasting which leads people to forsake their natural parish connections by locality is neither good religion or sound Church strategy. It is just Congregationalism flying an Episcopal flag for look's sake.

Our Central City Churches, if they can no longer function effectively as parish Churches, ought to be helped to serve some special service for us all, such as was suggested by the Hon. Roland S. Morris in a notable address a year or so ago, before the Church Club, and as has been in the process of development at St. James's Church for several years.

Certainly it would seem, if this is a Diocesan problem, that it ought to be solved from that angle and as a whole, and not piecemeal by this or that parish, or by two or three of them in conjunction, or mergers which ignore the others and the problem as a whole. And most certainly (if it is a Diocesan problem) it ought not to be approached simply from the angle of saving the separate existence of this or that parish, but from the wider and far more statesmanlike angle—What Can the Episcopal Church in the Diocese do to minister adequately to the people actually resident in the Central City Section, and how use the large wealth in property and endowment already there to minister to the whole Diocese in greatly needed and desired specialized work which is not to be reasonably expected from the normal parish system?

Surely in a long time there has been no more opportune occasion for undertaking some such wide-visioned enterprise. Just the moment, two of the parishes are without rectors and a third has been pleading for some such action for a long time.

What can the Diocese do? Of course, it can do nothing by coercion. The Central City Parishes are incorporated and have control each of its own property and affairs. Therefore, the Diocese has neither the authority or the power to compel. Probably the fear of even appearing to interfere with the proper rights of the parishes has been a large factor in the failure of the Diocese to manifest any great amount of interest in the whole question. But there are at least two of the parishes concerned wanting the Diocese to do so and complaining because it does nothing.

If the Central City Parishes as a whole really want the Diocese as a whole to put its effort to the solution of the problem, would it not be quite in order to suggest to the Committee on the Despatch of Business to provide in the Order of Business for the coming Diocesan Convention for an hour when the whole matter might be discussed, when the parishes primarily interested might present the case?

As a result of such a discussion, the Bishop of the Diocese might be asked to appoint a Commission to make a study of the whole situation and report some wide and far reaching plan by which these old and loved parishes could use their resources and opportunities for renewed service to the Church.

Memorial Service Marks Anniversary of Dr. Tomkins' Death

Under the auspices of the Philadelphia Federation of Churches, commemoration of the first anniversary of the passing away of the Rev. Floyd W. Tomkins was marked on Sunday afternoon, March 26, by a Memorial Service in which virtually every Protestant communion of the city and vicinity participated.

The service was held in Holy Trinity Church where Dr. Tomkins served as Rector for more than 33 years. At the time of his death, on March 24th, 1932, Dr. Tomkins was one of the Honorary Vice-Presidents of the Federation. His membership in the organization covered a period of many years' active service, and he served also for several terms as its President. The Federation already has established a "Floyd W. Tomkins Memorial Fund," the income from which is to be used to carry on the work of the Federation. The Memorial Service in Holy Trinity was a tribute to his memory from the churches of all communions in recognition of his outstanding qualities as a religious leader and his unselfish and devoted service in the interest of cooperative service among Protestant communions.

Bishop Taitt presided at the service. Other officiants included the following: Rev. Dr. W. Beatty Jennings, pastor of the First Presbyterian Church of Germantown, who delivered the Invocation; Rev. Dr. J. Henry Harms, pastor of Holy Communion Lutheran Church, who read the Scripture lesson; and the Rev. Dr. J. S. Ladd Thomas, pastor of the First Methodist Episcopal Church of Germantown, who had the prayers. Bishop Taitt said the closing prayer and pronounced the Benediction.

Speakers included Bishop Dallas, of New Hampshire, in whose Diocese Dr. Tomkins for many years spent his vacation and of whom Dr. Tomkins was accustomed to say was his "summer Bishop"; Bishop Dallas spoke on "Dr. Tomkins as the Shepherd of Souls." Other speakers were the Rev. Dr. Charles E. Schaeffer, President of the Federation; the Rev. Dr. E. A. E. Palmquist, Executive Secretary of the Federation; Mr. Harry E. Paisley, President of the Pennsylvania Sunday School Association, and Mr. Eugene Stone, former President of the Philadelphia Christian Endeavor Union. The singing was led by the choir of Holy Trinity under the direction of Ralph Kinder, who came to Holy Trinity as organist and choirmaster when Dr. Tomkins became Rector.

Prior to the service in the church there was a Processional from the Church House in which the participants included the officiants at the service, ministers of the participating communions and specially invited guests. Included among the latter to whom invitations had been sent were the following: Governor Pinchot, Mayor Moore, the Rt. Rev. E. G. Richardson, of the Methodist Episcopal Church; the Rt. Revs. Robert W. Peach and Frank V. C. Cloak, of the Reformed Episcopal Church; Dr. Charles E. Beury, President of Temple University; Dr. Cheesman Herrick, President of Girard College; Dr. Austin K. deBois, President of the Eastern Baptist Theological Seminary; Rev. Dr. Milton G. Evans, President of Crozer Theological Seminary; Rev. Dr. George G. Bartlett, Dean of the Philadelphia Divinity School; Rev. Dr. Charles W. Jacobs, President of Mt. Airy Lutheran Seminary; Rev. Dr. Burleigh Cruikshank, Moderator of the Philadelphia Presbytery, and the Rev. Dr. Lewis S. Mudge, Stated Clerk of the General Assembly of the Presbyterian Church.

Two women, one an invalid, living on a pension of $300 a year, have a United Thank Offering box in which they place a small thank offering whenever the invalid has a good night. The total for 18 months was 170 coins, amounting to $2.50.

Ten Years of Community Christian Social Service

By George H. Randall

Ten years ago the Church in this Diocese embarked on a unique venture in Christian Social Service to an entire community of about 5000 persons in the town of Morrisville, Bucks County, Pa., immediately across the Delaware river from Trenton, N. J. This venture, no longer an experiment but now an indispensable force for good in the community, in the opinion of those who have closely observed its development, has abundantly justified in the results achieved the faith and courage of those who conceived and fostered the venture.

In attempting to make some appraisal of what the Church Community House stands for and the influence it exercises among those to whom it ministers, note is made of an incident the writer observed not long since. Two men stood together in the basement of the building looking along the glistening length of a bowling alley where one of the men had failed to score. The latter was expressing his chagrin over his failure in language that we refrain from quoting. "Remember where you are," was his companion's quiet rebuke. The other checked his outburst and apologized.

So it is in all the departments of this work of the Church among and for the people of the community. Within the portals of the Church Community House they are *remembering where they are.* During the year 1932 through the various activities which center there it has ministered to approximately 35,000 persons, and from it has radiated an influence for civic righteousness that has successfully barred the entrance of vicious and unsocial influences in the community.

Instead of the customary parish house (in connection with our own Church of the Incarnation), this much larger and more comprehensive Community House was erected. For it was to be a far greater work than that of a parochial building having limited interests. Conceived by the present Rector, the Rev. Seaver M. Holden, and helped in its beginning and ever since by his Warden, the Hon. Thomas B. Stockham—now and for many years Mayor of Morrisville—the Community House is the result of the vision and genius of these two leading citizens.

Situated across the street from the Church of the Incarnation, the Community House—of architecture harmonizing with that of the church—adapts itself to the social needs of the entire town. On a generous plot given by Mr. and Mrs. Stockham, it is a splendid two-and-a-half-story building fronting on Pennsylvania Avenue. There is an ell in the rear large enough to include an auditorium seating 500, together with stage and its equipment, and a motion-picture apparatus. This spacious hall has all the necessary furnishings for healthful and educational entertainments, and when not otherwise in use adapts itself as a well-appointed gymnasium, for exercise, basketball and other games.

In the building there are various rooms for the use of the town's organizations, including the Chamber of Commerce, the Rotary Club, the Red Cross, the Boy Scouts, the School Board, the Babies' Clinic (with district nurse)—men's and women's organizations generally, and with ample facilities for cooking and serving community suppers and banquets. Not the least of its benefits is a splendid town library occupying easily accessible space on the ground floor, and whose 9000 volumes have had a general circulation of some 20,000 annually. This library owes its beginnings to the Church Periodical Club of the Diocese.

The Board of Trustees of the Community House comprises six representatives of the Diocese and six representing community activities. Those of the Diocese are Mr. Stockham, Hon. Clinton Rogers Woodruff, Chairman of the Diocesan Department of Christian Social Service; the Rev. Charles E. Eder, Dean of the Convocation of Germantown, in which convocation Bucks County is located; Benjamin H. Ludlow, of the Diocesan Executive Council; George R. Bedinger, of the State Public Charities Association, and Deaconess Jean W. Colesberry. Those of the Board representing the community activities are Mrs. Chester C. Waite, Red Cross; John B. Sumner, American Legion; Josiah H. Newbold, Chamber of Commerce; William Burgess, Rotary Club; William W. O'Neill, School Board; and George F. Millar, Library Board. Mrs. T. B. Fowler is Secretary of the Board. The Rev. Mr. Holden is Chairman, and the Bishop of the Diocese is ex-officio at its head.

The Community House has so grown into the civic life of the town that it has become a part of the same. It has above all cultivated and inspired a unification of the people of the town, being a center for all community activities and interests. Some years ago, for example, the various pastors (being discouraged by the sparse attendance at the Sunday evening summer services in the several churches) arranged at first the frequently tried plan of union services, alternating in the various church buildings. But it was found that this did not work out. It was suggested that they be held on Sunday afternoons in the Community House auditorium. So, for the past three years, for ten weeks in the summer months, there has been united prayer, praise and preaching, in which Episcopalians, Presbyterians, Methodists, Baptists and Friends have all met together in Christian fellowship and purpose, each minister preaching in turn, and all together lifting this inspiring service to a plane out of the ordinary. The so-called union service idea of the old-fashioned sort has been buried, and this fine warm-weather feature, which grips the imagination of the entire town, has apparently come to stay.

As a great moral force for righteousness the Community House is making an unflagging impression. It is keeping from the town dens of vice. Driven from their haunts in the greater city across the river, the gamblers and other denizens of the underworld have for years tried to settle and ply their unwholesome trades within the Morrisville area; but the entire moral strength of the town, crystallized and organized through the Community House, has formed a solid front against such invasion. And the people of the town, both young and old, find ample recreation amid the refining surroundings of their splendid community centre.

The Church of the Incarnation was established as a mission in this growing railroad town twenty-two years ago. Morrisville is located within the crescent formed by the Delaware River, as it curves (not around but into) the city of Trenton. Although it is on the west bank of the river, there are parts of the city of Trenton (on the north and the south) that are actually located on a meridian west of Morrisville, bringing Morrisville almost into the heart of Trenton's area.

Morrisville was named for Robert Morris, who in Revolutionary days had his summer home here; and the Boy Scouts, in their quarters on the third floor of the Community House, have erected a very complete Sea Scout ship which they have patriotically christened the "Robert Morris." George Washington and other Revolutionary leaders also had their headquarters here, and the entire district reeks of stirring history. In those days Morrisville was considerably larger than Trenton. Its future (and therefore the growing need of the Community House) is assured. With a present urban and suburban population of 5,600, it has grown 180 per cent in about 25 years.

(*Continued from page 239*)

be looked upon as the hope of the Church, and so they are. Yet, how often have they been hedged in and held down by a conservatism that was almost fear, by a conservatism that was akin to a grave until the hope that was within them, the daring and pioneering spirit that was essentially theirs, had almost burned out.

I am not suggesting the casting aside of anything that has proved its worth. I am merely trying to set before the members of the Young People's Fellowships this truth: that we must at all times be ready to dare, to risk, and to be enthusiastically aggressive for Christ and for His Church. Keep this spirit in your Fellowships and you will renew the life of the Church. Let the leadership of Christ mean for you always attempting that which seems impossible in the eyes of the world! The world today greatly needs such leadership and such discipleship. It is the only thing that will bring us into the light of better days.

Fellowship Notes

Under the leadership of Berton Corson, the Extension Committee of the Young Peoples' Fellowships has been working on plans to raise quality of new Fellowships. Reason for this committee's work is based on the experience that the early months of a fellowship's life are most important. Some of the suggestions developed thus far are:

1. Have an Adviser.
2. Be approved by the Rector and backed by the Church.
3. Hold at least six meetings or be active for at least two months.
4. Show definite conformity to the Four-Fold Fields of Fellowships.
5. Show a program for at least four meetings after the above period.
6. Present their application to join the Young Peoples' Fellowship to the Commission in person.

It is proposed that the carrying out of these suggestions be placed in the hands of the Convocational Extension Committees, whose Chairmen are on the Diocesan Extension Committee.

The next Normal Class meets April 10th in the Church House. Mr. Lambert F. Whetstone, Assistant Headmaster of the Episcopal Academy, will be the instructor. He will have as his topic "Christianity and Nationalism."

St. Mark's, Frankford, is visiting the Harrison Home every other Saturday during Lent, to culminate in an Easter party on the day before Easter.

Epiphany, West Philadelphia, is now devoting Thursdays and Saturdays to the Children's Ward at the Philadelphia General Hospital.

Confirmation Appointments for April and May

All Confirmation appointments for the above period will be taken by Bishop Taitt. The schedule follows:

April 2.—Fifth Sunday in Lent.
A. M.—Phila., St. Stephen.
P. M.—Phila., St. Luke and The Epiphany.
Evg.—Phila., Atonement.

April 4.—Tuesday.
Evg.—Aramingo, St. Paul.

April 5.—Wednesday.
Evg.—Drexel Hill, Incarnation.

April 6.—Thursday.
Evg.—Phila., Holy Comforter Chapel.

April 7.—Friday.
Evg.—Aronimink, Holy Comforter.

April 8.—Saturday.
Evg.—Wayne, St. Mary.

April 9.—Sunday next before Easter.
A. M.—Phila., St. Peter.
P. M.—Redeemer, Bryn Mawr.
Evg.—Phila., Resurrection.

April 11.—Tuesday.
Evg.—Darby, All Saints.

April 12.—Wednesday.
Evg.—Phila., Holy Trinity.

April 13.—Thursday.
Evg.—Germantown, Christ.

April 15.—Easter Even.
P. M.—Phila., St. Mark.

April 16.—Easter Day.
A. M.—Phila., Christ Church.
P. M.—Phila., Gloria Dei.
Evg.—Highland Park, Holy Sacrament.

April 23.—First Sunday after Easter.
A. M.—Bala, St. Asaph.
P. M.—Cynwyd, St. John.
Evg.—West Manayunk, St. Andrew.

April 25.—Tuesday.

April 28.—Friday.
Evg.—Clifton Heights, St. Stephen.

April 30.—II Sunday after Easter.
A. M.—Rosemont, Good Shepherd.
P. M.—Collingdale, Trinity.
Evg.—Phila., The Saviour.

May 3.—Wednesday.
Evg.—Swarthmore, Trinity.

May 4.—Thursday.
Evg.—Morton, Atonement.

May 5.—Friday.
Evg.—Yeadon, St. Michael.

May 7.—Third Sunday after Easter.
A. M.—West Chester, Ascension.

May 10.—Wednesday.
Evg.—Bristol, St. James.

May 11.—Thursday.
P. M.—Valley Forge Military Academy.
Evg.—Prospect Park, St. James.

May 12.—Friday.
Evg.—Springfield, Redeemer.

May 14.—Fourth Sunday after Easter.
A. M.—Wynnewood, All Saints.
P. M.—West Whiteland, St. Paul.
Evg.—Eddystone, St. Luke.

ter.

May 19.—Friday.
Evg.—Gulph Mills, Trinity.

May 21.—Fifth Sunday after Easter.
A. M.—Ardmore, St. Mary.

May 24.—Wednesday.
Evg.—Morrisville, Incarnation.

May 25.—Ascension Day.
Evg.—Olney, St. Alban.

May 26.—Friday.
Evg.—Willow Grove, St. Anne.

May 28.—Sunday after Ascension Day.
A. M.—Radnor, St. David.
P. M.—Paoli, Good Samaritan.
Evg.—Lansdowne, St. John

CONFIRMATIONS, FEB. 17 TO MAR. 17, INCLUSIVE

February		
17.	St. Bartholomew, Phila.	8
19.	St. Bartholomew, Wissinoming	10
19.	Holy Trinity Chapel	29
19.	St. Luke, Bustleton	6
24.	Transfiguration Mission, Phila. (including 2 privately)	15
26.	Advocate	8
26.	St. James, Phila.	19
26.	St. Cyprian, Elmwood	12
26.	Crucifixion, Phila.	10
March		
1.	Church Home, Angora	6
1.	All Hallows, Wyncote	6
1.	St. Monica, Phila.	21
5.	Good Shepherd, Kensington	6
5.	Zion, Phila.	8
5.	St. Michael and All Angels	28
5.	St. Titus, Elmwood	26
5.	Prince of Peace, Phila.	31
5.	St. Clement	10
7.	St. Augustine, Phila.	38
8.	St. Elisabeth (including 112 received)	144
8.	St. John the Divine (including 1 received)	10
10.	St. James, Hestonville	16
10.	Phillips Brooks Chapel	16
12.	St. Paul, Overbrook (including 1 for St. Mark, Frankford)	37
12.	Mediator Chapel	45
12.	St. John, Chrysostom	8
12.	St. Barnabas, Haddington	12
12.	Calvary, West Phila.	8
14.	St. Philip, Phila.	
15.	All Saints, Moyamensing	29
16.	Covenant, Phila.	20
17.	St. Stephen, Wissahickon (including 2 for Calvary, Gtn.)	14

The Woman's Auxiliary Department

Edited by MARY B. SPAHR

The Supply Department

By ADELINE P. PAUL

It is an excellent thing for the Supply Department that we constantly have to explain why we exist, and how we function, because it forces us to re-think our aims and reconsider our methods.

As we are told in a little leaflet issued by the National Woman's Auxiliary, "The Supply Department is in a unique position in that it can build upon the educational principle that activity is essential in all education, and organized service may be a very effective method of education."

Our aim is to provide clothing and household goods for our missions and missionaries who are unable to buy more than bread, with the pathetically small salaries we pay them, and to bring our home churches into closer contact with our mission field, always remembering the plea of one missionary, "Please send us what we want, not what you think we need."

Each year appeals for clothing, knitting and household goods from the field are sent with the approval of the Bishops to the National Supply Secretary, who allots the work to the diocese. Our diocesan Supply Secretary receives the allotment for Pennsylvania, and in turn allots to the different parishes.

The assignments from New York are made with an educational plan in mind. Stations are given to us in turn, so that we may become interested in various parts of the world and come in time to see the work as a whole.

Your Diocesan Supply Department divides the work in the following manner:

We list the total numbers of garments which can be made by hand, which are requested for the *missions,* and we cut and prepare them for the Parish Auxiliaries. We charge the Auxiliary for the cutting and materials used in the preparation of these articles, but all the labor of purchasing, making patterns, laying materials, assembling, and shipping is done by our splendid corps of more than sixty volunteer workers.

Does your Auxiliary co-operate by taking its share of this sewing, (there is plenty of knitting to be done for those who do not sew), and do you learn anything about the people and institutions for whom you are working? For if you do not combine some education with the sewing, it is impossible to imagine that there will be any real and lasting interest in the Supply work.

One of the most important parts of our work is the second-hand clothing which we ask the Auxiliaries to send directly to the missions. It enables them to run clothing bureaus, which are a tremendous help in establishing friendly relations and providing desperately needed garments in their neighberhoods. Many of the letters we receive tell us that the missions could not exist in some remote parts of the field, if we neglected the second-hand clothing.

The clothes for the *missionaries* and their families are taken care of in a different way. We ask any Parish Auxiliary which can possibly manage it, to take a whole family, and do the entire preparation of the box. As this is too great a task financially for many parishes, we ask them to take an individual, either the clergyman or his wife, or one of the children.

The missionaries expect to receive these boxes by Christmas. This year we have fallen so short that, at the time I write this article, there are still four families who have not been supplied. There are seven boys in these families, Hunter aged 11, Arthur 10, Alfred 8, Gareth 5, Donald 4, George Allen 3, Lawrence 2, and one little four-year-old girl. If your Auxiliary cannot take one of the children, will you, yourself, do it as an Easter gift?

The exhibition of the garments made during the past winter will be held at the Church House on Wednesday, May 3rd, from 10 until 5 o'clock. Please do not be discouraged by this very dull description of a very interesting work, but come and see for yourself what your Diocese is accomplishing!

ANNUAL MEETING

The Annual Meeting of the Woman's Auxiliary of the Diocese will be held in Holy Trinity Parish House, 20th street below Walnut, on Wednesday, April 26th, at 2.30 P. M. We are to have the great pleasure of having Miss Grace Lindley, the National Executive Secretary of the Woman's Auxiliary.

NEW BRANCH ORGANIZED IN WISSINOMING PARISH

St. Bartholomew's, Wissinoming, has organized a Parish Branch of the Woman's Auxiliary. On March 2, Mrs. John E. Hill, President of the Diocesan organization, paid a visit to the parish and was received with much enthusiasm. As a result of her visit a group of 25 women of the parish decided to form a Branch. The organization of the senior group gave impetus to the younger people of the parish, and a few days later 20 of these organized a Junior Branch. One of the members of the parish is going to teach embroidery work, so that when the time is ripe members of the Junior Auxiliary will automatically become members of the Altar Guild. Mrs. James Heffron has already embroidered a handsome purple burse and chalice veil as a memorial to Mrs. Herbert Keighleg, Jr., who passed away March

21, 1931, and who was organist for many years and a teacher in the Beginners' department of the Church School.

INDIAN STUDY CLASS RAISING FUND TO AID "PARCEL POST" MISSION

Interest awakened by discussion in the study classes of the American Indians has resulted in the students deciding to raise a fund to help a Mission among the Indians in a far-away place up among the mountains in the Diocese of Sacramento at Orleans, California.

There is a little church there for the Karoc Indians that is known as the "Parcel Post Church." Its official name is Holy Spirit Mission. The former name is applied to this Mission because all the material for its building was carried there by parcel post on the back of Uncle Sam's mules up the 6000 feet to its location, and so, by parcel post, goes everything to this height. If it is winter and the snow, as at present writing, is 12 feet deep, the government mules have to travel wearing snowshoes on their sure little feet. I wish we could visit this little church 100 miles from the nearest railroad station on the night when the Bishop was present. We would find it ablaze with light, decorated and crowded to the door.

The priest in charge is the Rev. C. M. Silk, who is also a physician. In a recent issue of *The Spirit of Missions* there is a graphic account of this unique Mission written by Miss Hurlburt, which is accompanied by pictures and which everyone should read. For the encouragement of Dr. Silk the money we raise will go to assist him in his work. Anyone who is not in the classes and yet would like to contribute to this class fund can do so by sending any amount to the Church House in care of Mrs. James F. Bullitt, only be sure to mark it for the Indian Class Fund.

Another result of the awakened interest is the getting up of a petition to be sent to President Roosevelt urging the retention of Messrs. Charles J. Rhoads and J. Henry Scattergood as Indian Commissioners. It is being signed by hundreds of women in our own Diocese and is endorsed by the Indian Hope Committee, Mrs. George Woodward, Chairman.

All who are interested in this Indian work are invited to the closing session of study, to be held Monday night, April 24, at 8 o'clock, in Holy Trinity Parish House, Twentieth street below Walnut.

B. B. VAN HARLINGEN

"The Great Trail"

An Indian Mystery Play by Marie E. J. Hobart
Will Be Presented

SUNDAY AFTERNOON, MAY 7, AT 4 P. M.

in

St. James Church, 22nd and Walnut Sts.

Under Auspices of the
Junior Woman's Auxiliary of the Diocese

The play sets forth the Christian Year in dramatic form and presents a real offering of worship to our Lord. The ensemble comprises 60 persons, including members of Auxiliaries of various parishes.

EVERYBODY WELCOME—OFFERING FOR MISSIONS

MISSION STUDY CLASSES WORKING FOR HOSPITAL IN SHANGHAI, CHINA

St. Elizabeth's Hospital, Shanghai, was founded 35 years ago—the natural outgrowth of a work for women which had its beginning as a ward in St. Luke's Hospital, begun some 20 years before, about two miles away, since used only for men and boys. (For the past 20 years it has been the hope of the Mission to combine these hospitals.)

St. Elizabeth's has eight wards and eleven private rooms, with 173 beds in all—caring for 3500 in-patients and 25,000 out-patients. About a third of the work is obstetrical, usually 1000 babies born in a year. Last year, during the Japanese invasion, there were so many babies that bureau drawers were emptied and used, as well as all available book shelves, from which the books were taken.

For the past 15 years the nurses have had a home, which is now very crowded, as there are 80 to be housed. The whole hospital is in desperate need of repair, the white ants having wrought great havoc, as well as the damp climate. The Mission Study classes are endeavoring to provide some new beds, very greatly needed.

Dr. Fullerton and Miss Wells, the two American women in charge, give great credit to their Chinese doctors and nurses, all of whom are unfailingly loyal and devoted. Miss Wells has written a charming little book, entitled "Stories from a Chinese Hospital," which can be purchased from 281 Fourth Avenue for 50 cents.

ELLEN MORRIS.

HEAD OF LEPER HOSPITAL IN JAPAN SENDS LETTER

Many friends in the Diocese of the late Miss Riddell, founder of the Kumamoto Hospital of the Resurrection of Hope for Lepers, in Kumamoto, Japan, and who have aided in that work of mercy, will be glad to hear from Miss Ada H. Wright, niece of Miss Riddell, who worked with her aunt for some years at the hospital and is now carrying it forward.

THE CHURCH NEWS is indebted to the Rev. A. E. Clattenburg, Rector of St. John's, Cynwyd, who is the representative of the hospital in this Diocese, for the following extracts from a letter recently received from Miss Wright, dated February 2, 1933.

Miss Wright in her letter says:

"Tomorrow will be the first anniversary of my dear Aunt's passing. It seems hardly possible and hard to believe. So many of my dear aunt's friends, Japanese and foreign, have been thinking of her, and the work, and yesterday I had two such nice letters from Baron Morimura and Mrs. Kadono, enclosing a cheque for two thousand yen as a memorial to be used for this work. I am sure you will rejoice with us here for this help and cheer on. Mrs. Kadono said that more would be coming as subscriptions are still coming in.

"My aunt's cousin, Miss Buchanan Riddell, telegraphed a thousand yen last week toward the Church endowment, so I am feeling truly full of praise.

"Bishop Lea, of the English Diocese of South Japan, was here a short time ago, and he said there is not a place where the work of the Hospital of the Resurrection of Hope is not known, and where it is bearing witness for Christ.

"We are keeping tomorrow very quietly in the hospital in prayers and in memory of her who left us last year. I hope that you are all well and not feeling the cold. We are having bitter weather, with winds blowing straight over from Siberia. With very kind regards, believe me,

"Yours very sincerely,

"ADA H. WRIGHT,
"436 Furu-Shinyashiki,
"Kumamoto, S. Japan."

FORMER RABBI SPEAKER AT MISSIONARY TEA

Bishop Taitt presided at a Missionary Tea given at the home of Mrs. George Breed, in Germantown last month, at which George Benedict, a former Jewish Rabbi, gave a very searching and eloquent talk on the opportunity for presenting Christianity to the many Jews here and abroad who have lost their faith. Mr. Benedict is the author of the book, "Christ Finds a Rabbi," which he has dedicated to the late Dr. Tomkins.

Mr. Benedict has been an Orthodox Rabbi, trained in England. Later he served for four years as assistant to Rabbi Krauskopf in this city, and as he studied the New Testament and heard the liberal teaching of Rabbi Krauskopf, whom he calls "A Christian under the skin," he felt the Christ Spirit drawing him.

Our Diocesan Mission to the Jews is called the "Hebrew Christian Synagogue" and is truly a meeting place for Hebrew Christians. Miss Mary Ormsby is in charge, with Mr. Philip Shapiro, a Hebrew Christian, for the Yiddish work with the men who come earnestly as "inquirers." Miss Ormsby has interesting educational work for the children with religious teaching, and the children come with the consent of their parents; as one of them said, "We like our children to come to Miss Ormsby because we know she loves our race."

This Mission and another, in Brooklyn (which came from the Mission here), are the only places in our Church where definite mission stations are established. The Church of England is noted for its many successful Missions to the Jews. Here in our small station we have had definite personal experiences in Baptism and Confirmation of men and women who have become members of parishes. The Rev. C. H. Reese, Rector of St. Matthew's Church, is Chaplain of the work and has given much personal service and spiritual help.

Nearly $100 was given at the Tea at Mrs. Breed's home for the use of Women's Committee for Church Work Among the Jews.

JULIA SHIPLEY THOMAS,
Chairman of Woman's Committee

Church school children at Grace Church, Menomonie, Wis., Eau Claire Diocese, planted their own flower garden last spring and supplied the Church altar with flowers all summer. The Church school ran through the season, although there was then no resident rector.

G. F. S. Arranges Special Week of Activities This Month

The Girls' Friendly Society in this Diocese is staging a week of special activities, beginning April 26th, and ending with its Annual Festival Service on May 2nd. During this time each Branch is asked to present the G. F. S. through services, pageantry and various forms of publicity to its parish and the community. With the consent of the Rector, members will distribute fliers after the services on April 30, telling the story of the Society in the Diocese and the nation, and in the Church schools. For this day, a Corporate Communion at the early service is planned for each Branch, and either an Admission Service for new members or a simple pageant is to be held in the evening.

During the week, various events are suggested, with emphasis on a Candidates' program, and some kind of money-raising event. The proceeds of the latter are to be divided between the Branch and the Missionary Budget of the Church in this Diocese. All these offerings will, of course, count on the parish quota.

The Diocesan organization will bend its energies toward publicity in a wider field. Miss Harriett A. Dunn, Associate Executive Secretary of the National Society, will speak to the Clerical Brotherhood on Monday morning, May 1st. Local leaders will address other Diocesan groups, and will welcome the opportunity to talk to parish units of the Woman's Auxiliary and other organizations. Inter-Branch contests in growth of membership, dramatics, and poster-making will come to a climax during this week, with awards for the winners.

All activities will find a culmination in the great Annual Festival Service on the evening of May 2nd. This will be held at St. Mark's, Frankford, where one of the oldest Branches in the Diocese has carried on since the early days of G. F. S. history. This departure in place for the Annual Service will give an opportunity to the membership all about the city and suburbs, to see one of the most beautiful churches in the Diocese, and will also enable the Branches out of town, especially in Bucks County, to come in large numbers.

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The G. F. S. Holiday House at Cape May, N. J., will be available for limited periods during the month of June for conferences or week-end groups. This delightful old house was renovated from top to bottom last year, and now bath houses have been added, on its own grounds—a very great convenience. For any further information, communicate with Mrs. William W. Cardwell, 943 Church Lane, Yeadon, Pa.

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The G. F. S. in the Diocese of Pennsylvania and Arizona is linked through the interest being taken here in the tiny branch at Wellton, Arizona, described by the National Field Secretary as a "large and thriving metropolis of between 75 and 100 inhabitants, about thirty miles from Yuma, in the middle of the desert." The girls there have no money for dues, and a Pennsylvania Associate has become their sponsor for this year, while the Married Members' group of Calvary, Germantown, has promised to send materials for handcraft and other program needs.

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A most enthusiastic assemblage of G. F. S. members and friends filled to capacity the Supper Room of Holy Trinity Parish House on the evening of March 15th, partook of an appetizing Chinese supper prepared by the married branch helpers of that Branch. Miss Elizabeth W. Beatty, Missions Chairman, presided, and after a few words of greeting from Mrs. C. William Spiess, Diocesan President, presented the speaker of the evening, Miss Ruth I. Seabury, of the American Board of Commissioners for Foreign Missions. Miss Seabury told many incidents showing the desire of the Chinese to become leaders and create a united and peaceful country, and asked for an informed and sympathetic open-mindedness on the part of her audience toward the Chinese.

(*Continued on next page*)

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(*Continued from preceding page*)

On Saturday afternoon, April 22nd, at 3 o'clock, in St. Barnabas, West Philadelphia, the very young members of the G. F. S. will assemble for their Annual Service. The preacher will be Rev. Henry S. Paynter, Rector of St. Barnabas. Awards of the Annual Candidates contest, conducted by the Senior Members' Club, will be presented by Miss M. Atherton Leach, Vice-President. A feature of this contest this year will be a composition to be written on William Penn. Prizes and honorable mentions will also be made for various classes of needlework and poster making.

CONFIRMATION RECORDS

West Texas reports for the year 1932 more confirmations than in any previous year for a decade.

In the district of Anking, China, Bishop Huntington confirmed 231 last year, the most for any year to date.

Bishop Wise reports the largest number of confirmations last year of any year but one.

North Dakota reports more confirmations in 1932 than in any previous year.

Confirmations in Oklahoma from Bishop Casady's consecration in October, 1927, to the middle of January, 1933, averages exactly one a day.

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St. Martha's House Develops New Activity

Another important development in the work of St. Martha's House which it is confidently believed will add greatly to the valuable community service which this institution of the Diocese is doing in the South Philadelphia section of the city has recently been inaugurated under the direction of Miss Dorothy W. Rasey, the Head Worker, with the co-operation of a member of the Brotherhood of St. Andrew.

This newer activity, although old in conception, has been the linking of men of the neighborhood to the work of the House through the medium of a Men's Club, and by means of which there is being developed a closer contact with the homes of the neighborhood that heretofore has been more largely limited to wives and mothers, girls and boys, and the smaller children in the kindergarten.

The Men's Club was recruited from the ranks of unemployed men. For about two years efforts had been made to establish a point of contact with the men, to enable them to enjoy fellowship, entertainment, and relaxation, as well as to engage in intellectual activity through lectures, discussions, etc. Eventually Miss Rasey decided to appeal to the Brotherhood of St. Andrew for volunteer leadership in gettting the men together and acting as host. This met with immediate response when Mr. C. H. Waterbury, Vice-President of the Diocesan Assembly of the Brotherhood, volunteered his services.

The first meeting was purely social. Paul B. Moore, also of the Brotherhood of St. Andrew, presented motion pictures. A frank statement of the purpose of the club to encourage the promotion of neighborhood friendliness and community interest was made as being the immediate practical object in getting the men together. The additional objectives, it was explained, was to provide a meeting place where fellowship in games could be had; where athletic exercises could be indulged in to aid health; where neighborhood and other problems could be frankly discussed.

While events so far have been principally of a social character, the effectiveness of several appeals to the men to constitute themselves a group organized for neighborhood service has already asserted itself. The residents of St. Martha's House were awakened at 6 o'clock in the morning of one of the winter's snowfalls by one of the members of the newly formed Men's Club hard at work shoveling snow from the sidewalk. He had engaged in this work of his own volition and without suggestion from any resident of the House. This one loyal club member cleared all the sidewalks around the House from the snow and also cleared a way for vehicle entrance space. All around the neighborhood similar work was done without compensation by club members "to make the neighborhood safe for the children," as one of the members expressed it.

(*Continued on following page*)

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(*Continued from preceding page*)

Exceptional co-operation has been given Mr. Waterbury by others for social, educational and cultural meetings. The Philadelphia Electric Co. generously supplied motion pictures, an operator and music for one evening; the Lighthouse sent a Glee Club of eleven boys another night; Mr. Joseph Pili was a faithful helper in providing an evening of music by a group of unemployed musicians, and Mr. Alfred Ostheimer generously contributed an interesting illustrated lecture.

In addition to the social side of the club it is interesting to note that the members have formed "block" committees. It is the job of these committees to secure neighborhood co-operation for cleaner and healthier streets. The influence of the club is already in evidence by the number of those who are seeking membership. Space requirements have made it necessary to limit the membership to 35. There is now a waiting list. A rule has been established by the members that three successive absences from meetings brings suspension automatically.

Leadership within the club is already developing. It is hoped that after several months it will become self-expressive, requiring only a remote control. Miss Rasey will welcome offers from volunteers willing to address the meetings on topics of current interest or to provide entertainment. Officers of the club are: President, A. Di Giacomo; Vice-President, F. Depaolo; Secretary, A. D'Adesso.

AMONG THE STUDENTS AT UNIVERSITY OF PA.

Vesper Services for the Episcopal Church students of the University of Pennsylvania are being conducted in St. Andrew's Collegiate Chapel of the Philadelphia Divinity School, 42nd and Spruce Streets, every Sunday at 5 o'clock, with the Rev. Arthur F. McKenny, Episcopal Church Pastor in the Christian Association of the University, in charge. On April 2, the Rev. Frank Gavin, of the General Theological Seminary, will be the speaker, and on April 9, the Rev. Howard Chandler Robbins, of the General Theological Seminary and guest preacher at Holy Trinity Church, this city, will be the speaker.

Following the custom started seven years ago, the students are again being given the opportunity of hearing the speakers from the Noonday Lenten Services at the Garrick Theatre give brief addresses every Tuesday from 1.30 to 1.50 o'clock in the Chapel of the University Christian Association, 3601 Locust Street. Bishop Cook, of Delaware, will be the speaker on April 4, and on April 14 the Rev. W. Brooke Stabler, Chaplain of the University.

The Sunday Night Forums and Student Suppers, formerly held in the Parish House of the Church of the Saviour, and since last December transferred to the home of the Rev. Arthur F. McKenny, on April 2 will have the Rev. Frank Gavin as leader and on April 9 the Rev. George C. Foley, of the Philadelphia Divinity School. On May 7 a visit to the Church Farm School is planned, when the Very Rev. Charles W. Shreiner, Headmaster of the Farm School, will address the students. Mr. and Mrs. C. Fenno Hoffman, of Radnor, entertained the Forum at their home on Sunday, March 12.

All clergy and people of the Church are invited to be present at an illustrated lecture on the Passion Play of Oberammergau, to be given in the University Christian Association, Friday, April 7, at 8.15 P. M., by the Rev. William Powell, of the Church Farm School. The silver offering to be received at the lecture will be used as part of the fund the University students have sent for six years to China to educate a Chinese student, who is planning to enter the University of Pennsylvania next fall.

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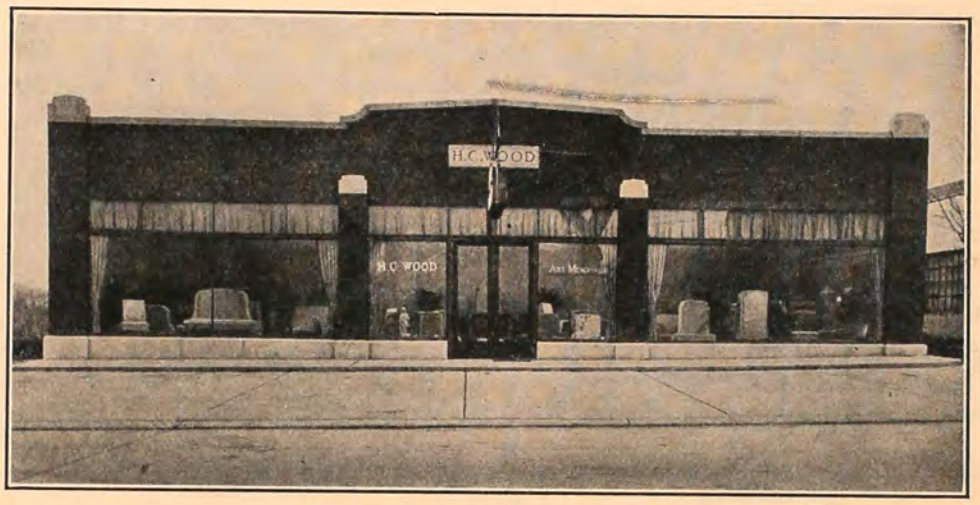

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In Memoriam

For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest
Alleluia.

REV. JOHN A. GOODFELLOW

At a meeting of the Vestry of The Good Shepherd, held February 15th, 1933, the following resolution was unanimously passed:

"Whereas, It has pleased Almighty God in His wise providence to remove from our midst the soul of our beloved Rector, Rev. John A. Goodfellow, D.D., the Vestry takes this means of expressing their deepest sympathy at our irreparable loss, and also our sympathy to the bereaved family, and that God may give them such a measure of His all-sustaining grace to comfort and support them in their hour of trial.

"Also, the Vestry feel thankful to God for such a noble example of the shepherd of our flock administering to us over a period exceeding 60 years, devoted to the Master, a kind word and pleasant greeting to all, ready at all times to comfort the bereaved and to administer to all in illness and distress. We further express our gratitude to God in sparing him to administer so many years even beyond the allotted three score and ten. His task is done and the Master has taken him to his well-earned rest.

"May he rest in peace and light perpetual shine upon him.

"Be it further resolved, That these Resolutions be spread on the minutes of the Vestry and a copy of same be transmitted to the bereaved family.

THE VESTRY.

MAUDE R. ARGO

In the death of Maude R. Argo, wife of the Rev. F. H. Argo, Rector of the Memorial Church of the Holy Nativity, Rockledge, which occurred on January 2, 1933, at the Rectory, the Diocese loses a true and faithful friend. Her deep love for the Church and keen interest in its activities were not centered only upon her own Parish, but on the Church work as a whole—domestic and foreign.

Under her spiritual leadership the various organizations of the Church School and Parish have moved steadily forward. Much of the work was organized by her. Her charming personality and unselfish devotion were a material and spiritual force in the community, as well as in the Church. Her efforts were tireless. None came to her for guidance or assistance of any kind who did not find in her the response which only a life like hers, hid with Christ in God, can give. Her immortal spirit will ever continue with us.

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L. WILLARD HARRIS

Following is a Resolution adopted by the Vestry of the Church of the Holy Comforter, Aronimink, on the death of Mr. L. Willard Harris, who passed away Wednesday, February 15, 1933:

Whereas, our beloved and esteemed friend and fellow-worker, Mr. L. Willard Harris, has been called to his reward above;

And whereas, We, in our grief and sorrow, share with his family this loss and wish to extend our sympathy to his family;

Therefore, be it resolved that a copy of this resolution of the Vestry be sent to his family and that it be spread upon the minutes as a permanent record.

Mr. Harris was Accounting Warden of the Church of the Holy Comforter, Aronimink, for the past thirty-eight years. Burial services were held at his home, 848 Wynnewood Road, on Saturday, February 18th, at 2 P. M. Interment was in Arlington Cemetery.

Mr. Harris had suffered with asthma for years, but this did not stop him from attending services regularly. His death occurred rather suddenly and was the result of dilation of the heart.

Mr. Harris began his church life at the Church of the Covenant. He was a choir boy at Saint Mark's and Christ Church Chapel. Later he became boy soloist at St. Clement's. When, as a man, he moved to West Philadelphia, he became associated with the old Church of the Holy Comforter at 48th Street and Haverford Avenue, serving the last thirty-eight years of his life in the Vestry as the Accounting Warden.

In business he was identified even longer with the Chichester Chemical Company.

The Vestry knew him as a zealous church worker, and a reserved but kindly friend. His loss is doubly a blow to his family, his friends and his church, leaving a gap that will be difficult to fill.

CHARLES W. SCHIFFER,
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ROBERT J. ALLEN,
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